THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXII | Philadelphia, March, 1934 | No. 6

This Issue Includes . . .

THE BISHOP'S MESSAGE

SCHEDULE OF NOONDAY LENTEN SERVICES

"LOOK UNTO THE ROCK WHENCE YE WERE HEWN"
By the Rev. E. M. Jefferys, D.D.

MEMORIAL SERVICES FOR EDWARD H. BONSALL

"SUFFER LITTLE CHILDREN TO COME UNTO ME"
By Mrs. Francis B. Biddle

CHRIST'S UNMILITARY ENTRANCE INTO JERUSALEM
By the Rev. Francis C. Hartshorne, M.A.

A BRIEF OUTLINE OF THE HISTORY OF PLAINSONG
By H. William Hawke, Mus.Bac.

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FINANCIAL REPORT OF DIOCESE FOR 1933

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County offices under the direction of local committees are established at Bedford, Reading, Altoona, Towanda, Media, Chambersburg, Huntingdon, Allentown, Williamsport, Wilkes-Barre, Lewistown, Stroudsburg, Norristown, Easton, Montrose and Wellsboro.

Questions about the organization and extension of this work for children in eastern and central Pennsylvania may be addressed to the Philadelphia office. The Society receives children without restrictions as to race, creed or color, caring for them with due regard to their religious faith. You can share the responsibility of caring for these children either through special contributions or by opening your home to a child.

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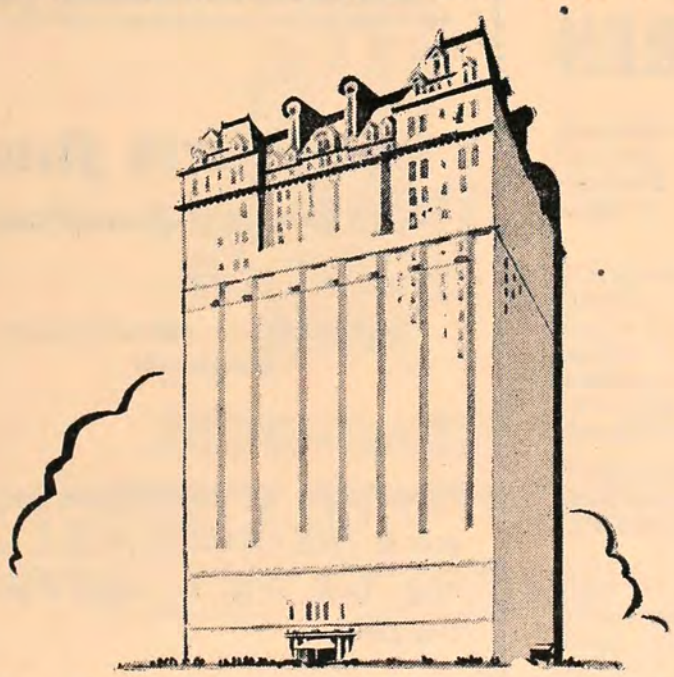

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XXII: NO. 6 PHILADELPHIA, MARCH, 1934 Fifteen cents a copy One dollar a year

The Bishop's Message

It was a real disappointment to me that the Diocese could not raise the whole amount that it had promised the National Council. A most earnest effort was made by many parishes and the Deans worked with great self-denying energy. The Diocesan Contributors, though not able to give as much as they did last year, made a notable contribution.

Our Diocese, however, gave a larger percentage of its assessment, including the Whitsunday Offering, than any of the seven larger Dioceses who were asked to give over $100,000. The percentage credited to these Dioceses also include their Whitsunday Offerings.

Connecticut: asked for, $142,000; paid, $70,549, or 50 per cent.

Massachusetts: asked for, $223,000; paid, $123,556, or 55 per cent.

Long Island: asked for, $137,700; paid, $60,423, or 44 per cent.

Newark: asked for, $163,000; paid, $45,678, or 28 per cent.

New York: asked for, $309,000; paid, $181,023, or 59 per cent.

Chicago: asked for, $132,200; paid, $38,953, or 29 per cent.

Pennsylvania: asked for, $236,500; paid, $169,064, or 71 per cent.

For the Whitsunday Offering, Pennsylvania gave the largest amount, $7,781, being only approached by New York, which gave $5,513.

Moreover, in the last year the five counties of Pennsylvania that constitute our Diocese of Pennsylvania have contributed more to the missionary work of the Church than the entire VI, VII, and VIII Provinces of the Church, which include 36 Dioceses and Missionary Districts, comprising the entire states or Territories of Alaska, Arizona, Arkansas, California, Idaho, Honolulu, Missouri, Nevada, New Mexico, Oklahoma, Oregon, Philippines, Texas, Utah and Washington. Taken in another comparison, we have given more than the combined states of Ohio, Indiana, Illinois, Michigan, Wisconsin, Colorado, Minnesota, Montana and Nebraska. We cannot think that these many dioceses gave as full an amount as possible. We hope that the Church through the National Council will try to inspire them to greater endeavor.

I have not made the above comparisons in any spirit of pride nor with the feeling that we have done our share. Not at all. The great work of the Church is the bringing of this world to the feet of Jesus Christ. Pennsylvania always wants to have that uppermost in mind and endeavor. The depression is widespread, and at these times those who can should try to give more and work harder to make up for the inability of others.

We wish that we could have given our full amount for the reason that the Church needs it. Everywhere throughout our land our work is suffering for want of laborers. The laborers might be found, but apparently the Church cannot furnish the support necessary. Pennsylvania has made it a rule always to give as much for the support of the work outside as she gives for the work within our Diocese. We have not as yet reduced the salary of any missionary; and many weak parishes have been compelled to ask support of the Diocese. For that reason Diocesan expenses have been increased. That we could keep up the parity of work within and work without the Diocese, we have been compelled to borrow $13,000 to send to the Missionary Board. This we hope to replace this year. On March 5th we hope to have a meeting of our Diocesan Contributors at the Penn Athletic Club. We hope there will be many present. May we all pray and labor that this year may be more fruitful than the last.

Committees have been appointed for the proper observance of the 150th Anniversary of the Diocese. The names will be found in this issue. We hope to make it a time of spiritual revival.

Schedule of Noon-Day Lenten Services in Central City

CHRIST CHURCH
Second St. above Market
12.30 to 12.55

March 1 and 2: Rev. Howard R. Weir, Rector, Holy Trinity, Philadelphia.

March 3 (Saturday): Rev. John C. Roak, Rector, Gloria Dei (Old Swedes), Philadelphia.

March 5 (Monday): The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey.

March 6 and 7: The Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Bishop of Pennsylvania.

March 8 and 9: The Rt. Rev. George W. Davenport, D.D., Bishop of Easton.

March 10 (Saturday): Rev. R. C. Hubbs, Priest-in-charge, St. Ambrose, Kensington.

March 12 (Monday): Rev. N. B. Groton, Rector, St. Thomas, Whitemarsh.

March 13 and 14: The Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem.

March 15 and 16: Rev. Louis W. Pitt, Rector, St. Mary, Ardmore.

March 17 (Saturday): Rev. Neville H. Caley, Rector, St. Alban, Roxborough.

March 19 (Monday): Rev. T. L. Harris, Priest-in-charge, St. Luke-Epiphany, Philadelphia.

March 20 and 21: Rev. Edmund H. Carhart, Rector, St. Mark, Frankford.

March 22 and 23: Rev. Gilbert E. Pember, D.D., Rector, Christ and St. Michael, Germantown.

March 24 (Saturday): Rev. W. Hugh Fryer, Priest-in-charge, Holy Sacrament, Highland Park.

March 26 and 27: Rev. W. Brooke Stabler, Chaplain, University of Pennsylvania.

March 28 (Wednesday): Rev. W. Roulston McKean, Assistant, Christ Church, Philadelphia.

March 29 (Thursday): Rev. Percy R. Stockman, Chaplain, Seamen's Church Institute, Philadelphia.

March 30 and 31: Rev. Louis C. Washburn, S.T.D., Rector, Christ Church, Philadelphia.

Consecration of the new Bishop of Western North Carolina, the Rt. Rev. Robert Emmet Gribbin, took place on St. Paul's Day at Winston-Salem, N. C., in St. Paul's Church, of which he had been Rector.

BROTHERHOOD OF ST. ANDREW
Garrick Theatre
12.30 to 12.55

Mar. 1 and 2: Very Rev. Kirk B. O'Ferrall, D.D., Dean, St. Paul's Cathedral, Detroit, Mich.

Mar. 3 (Saturday): Rev. Stanley R. West, Rector, Calvary Church, Conshohocken, Pa.

Mar. 5 to 9, inclusive: Rev. Joseph Fort Newton, D.D., Litt.D., Co-Rector, St. James, Phila.

Mar. 10 (Saturday): Rev. Howard M. Stuckert, Ph.D., Rector, House of Prayer, Branchtown, Phila.

Mar. 12 to 16, inclusive: Rt. Rev. Granville G. Bennett, D.D., Retired Bishop of Duluth.

Mar. 17 (Saturday): Rev. Edmund R. Carhart, Rector, St. Mark's, Frankford, Phila.

Mar. 19 to 23, inclusive: Rt. Rev. Charles E. Woodcock, D.D., LL.D., Bishop of Kentucky.

Mar. 24 (Saturday): Rev. John R. Hart, Ph.D., Missioner and Lecturer.

Mar. 26 to 30, inclusive: Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

Mar. 31 (Easter Even): Rev. C. H. Reese, Rector, St. Matthew's, Phila.

ILLUSTRATED LECTURE AVAILABLE AT NO COST

The Laymen's Club of the Cathedral of St. John the Divine, New York, has asked THE CHURCH NEWS to announce that "The Pictorial Pilgrimage to the Cathedral of St. John the Divine," an illustrated lecture (75 slides and manuscript) may be obtained without charge by parishes, woman's auxiliaries, men's clubs, educational institutions, etc. An illustrated circular explaining how to obtain the lecture will be sent on application to the Laymen's Club, Amsterdam avenue at 112th street, New York City.

BUCKS COUNTY MISSIONS UNITE IN PARISH PAPER

"The Chapel News" is the name of a parish paper which has been started by the young people of Trinity Mission, Solebury, and St. Philip's, New Hope. It is a joint enterprise. The paper is distributed free of charge. The front and back pages are printed and the inside pages are mimeographed. The Rev. George H. Boyd, minister-in-charge of the two missions, is the editor. Other members of the staff are: Assistant editor, Miss Edith Tomlinson; business manager, William Jaeger; circulation manager, Miss Elizabeth Short, and reporter, William Tobin.

ST. STEPHEN'S CHURCH
Tenth street above Chestnut
12.30 to 12.55

Mar. 1 and 2: Rev. Alexander G. Cummins, D.D., Litt.D., Rector, Christ Church, Poughkeepsie, N. Y.

Mar. 3 (Saturday): Rev. Percy R. Stockman, Superintendent and Chaplain, Seamen's Church Institute, Phila.

Mar. 5 to 9, inclusive: Rev. William C. Covert, D.D., LL.D., General Secretary, Board of Christian Education of the Presbyterian Church in the United States of America.

Mar. 10 (Saturday): Rev. John C. Roak, Rector, Gloria Dei (Old Swedes), Phila.

Mar. 12 to 16, inclusive: Rev. Noble C. Powell, D.D., Rector, Emmanuel Church, Baltimore, Md.

Mar. 17 (Saturday): Rev. Granville Taylor, Vicar, Chapel of the Mediator, Phila.

Mar. 19 to 23, inclusive: Rev. Karl Reiland, D.D., LL.D., Rector, St. George's, New York City.

Mar. 24 (Saturday): Rev. John R. Logan, D.D., Vicar, Chapel of St. Simon the Cyrenian, Phila.

Mar. 26 (Monday): Rev. Lewis G. Morris, D.D., Rector, Calvary Church, Germantown.

Mar. 27 (Tuesday): Rev. George H. Toop, D.D. Rector, Holy Apostles, Phila.

Mar. 28 to 30, inclusive: Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's, Phila.

Mar. 31 (Easter Even): Rev. John Doyle, S.T.B., Assistant, St. Stephen's, Phila.

ARMENIANS HOLD MEMORIAL SERVICE IN HOLY TRINITY

Upwards of 1500 members of the five congregations of the Armenian Apostolic Church in Philadelphia on Sunday, February 4, held a Memorial Service for Archbishop Leon Tourian, who was assassinated on Christmas eve while walking down the aisle of his church in New York. The service was held in the Church of the Holy Trinity, 19th and Walnut streets, the Rector, Wardens and Vestry of which had kindly given their Armenian brethren the use of the church. The Rev. James F. Bullitt, Archdeacon in charge of Work Among the Foreign Born, and present representing Bishop Taitt, expressed the sympathy of all Episcopal churches in the Diocese over the tragic death of the Archbishop.

BISHOP NAMES MEMBERS OF COMMITTEES ON 150TH ANNIVERSARY OF DIOCESE

In preparation for the 150th Anniversary of the Diocese, to be commemorated in connection with the Annual Diocesan Convention in May and also next October, when members of the House of Bishops and House of Deputies of the General Convention are to be invited to participate in a general Diocesan Commemoration, the Bishop has announced the appointment of a number of committees to co-operate with the General Committee authorized by the Convention of the Diocese.

The Convention Committee comprises the Rev. Dr. Louis C. Washburn, Chairman; the Rev. Drs. David M. Steele, George H. Toop and Messrs. Samuel F. Houston, George Wharton Pepper and Parker S. Williams.

The co-operating committees which have been appointed by the Bishop are the following:

Special Committee: Rev. David M. Steele, Chairman; Rev. Charles E. Tuke, and Messrs. William H. DuBarry, Spencer Ervin, and Mrs. C. W. Speiss.

Committee on May Celebration: Rev. Louis C. Washburn, Chairman; Revs. Edward M. Jefferys, John Mockridge, Howard R. Weir, James M. Niblo, and Mr. Reynolds D. Brown.

Committee on October Celebration: Rev. Gilbert E. Pember, Chairman; Revs. Louis W. Pitt and Wallace E. Conkling, and Messrs. Samuel F. Houston, Louis B. Runk and Reed A. Morgan.

Publicity Committee: Mr. Samuel H. Warnock, Chairman; Revs. C. E. Snowden, Stanley V. Wilcox, Granville Taylor, and Messrs. E. Osborne Coates and Spencer Ervin.

Finance Committee: Mr. Samuel F. Houston, Chairman; Rev. George H. Toop, and Messrs. William P. Barba, Frazer Harris, Maurice Crean, Thomas Reath.

Co-operating Agencies: Rev. Leicester C. Lewis, Chairman; Rev. Crosswell McBee, Messrs. Edmund B. McCarthy and Burton Corson, and Mrs. John E. Hill.

Pageant Committee: Miss Mary Simms, Chairman; Revs. William M. Sharp, B. Janney Rudderow, John C. Roak, and Miss Elizabeth Frazier, Mrs. William Kent, and Mr. Harold W. Gilbert.

RESURRECTION, MAYFAIR, RECEIVES NOTABLE GIFTS

A replica of the oil painting, "Christ in Gethsemane," which hangs in the Bishop's office in the Church House, a photograph of which was published in the December issue of THE CHURCH NEWS, has been presented to the Church of Resurrection, Mayfair, in the Convocation of Germantown. It was the gift of the Rev. Samuel D. Ringrose, Rector of the parish, and had previously been presented to him as a gift from the Rev. Giovanni A. Scarinci, priest-in-charge of the Italian Mission of St. Francis of Assisi, West Philadelphia, who painted the original, which occupies a central position in the Bishop's office.

The painting in the Church of the Resurrection hangs above the altar, and on Sunday, February 11, in connection with a commemoration by the congregation of the Third Anniversary of the Rector's ordination to the priesthood, Mr. Ringrose presented it to the Church. At the same service a beautiful illuminated Cross was also presented, the gift of Mr. E. W. Giles, a communicant of the parish. The painting measures five feet, four inches by four feet, five inches. The Cross measures 25 inches by 16 inches and is suspended in the Sanctuary. Master Harold Lockwood, six years old, unveiled the Cross, and six-year-old Miss Evelyn Lynch unveiled the painting. The Rev. Giovanni A. Scarinci preached the sermon, his topic being "Christ in Gethsemane."

On Sunday, March 1, the parish will be presented with another gift in the form of an artistic Basin to receive Alms for the Poor. The donor is Mr. J. Raymond Schmidt, one of the members of the Confirmation class of 35 which was presented to the Bishop on Sunday night, February 10. This class, it was said, is the largest in the history of the parish.

Diocesan Lenten Preaching Mission

Thursday Nights During Lent at 8 P. M.

The Church of the Holy Trinity

Rittenhouse Square, Philadelphia

Under Auspices of Diocesan Commission on Evangelism

For a number of years these Services were held in the Church of St. Luke and the Epiphany, Thirteenth street below Spruce, but this year they are being transferred to The Church of the Holy Trinity.

LIST OF PREACHERS

March 1: The Rev. John M. Groton, Rector of Grace Church, New Bedford, Massachusetts.

March 8: The Rt. Rev. Frank W. Creighton, S.T.D., Suffragan Bishop of Long Island.

March 15: The Rt. Rev. Wyatt Brown, D.D., LLD., Bishop of Harrisburg.

March 22: Rev. Cornelius P. Trowbridge, Rector, Grace Church, Salem, Massachusetts.

The music will be in charge of Ralph Kinder, and the Choirs of The Church of the Holy Trinity.

During the years that these services were held at St. Luke and the Epiphany, they came to have an important place in the religious life of the Diocese. It is hoped that this usefulness will be continued and increased at The Church of the Holy Trinity, with its central location and evangelistic traditions. The Services are held on Thursday so that they will not conflict with Parish Services.

CHARLES E. EDER
HOWARD W. FULWEILER
LEICESTER C. LEWIS
LEON C. PALMER
GEORGE H. RANDALL
JOHN K. SHRYOCK, Chairman.

Diocesan Commission on Evangelism

"Look Unto the Rock Whence Ye Were Hewn"

By Edward M. Jefferys

It would be understating their contribution to say that no churches had more effectively to do with the organization of the Episcopal Church in this country and of the Diocese of Pennsylvania than Christ Church and St. Peter's, Philadelphia. It is generally conceded that their rector, Dr. William White, was the outstanding figure in those historic, far-reaching events. He was not only in the truest sense "the father of the Episcopal Church," but also one of the foremost patriot-builders of the Nation.

When one wishes to be historically exact, he does not speak of Bishop White as "the rector of Christ Church" or as "the rector of St. Peter's," for he was never exclusively the rector of the one or the other. From the beginning of his rectorship, that is, from the year 1779, he was the rector of "The United Churches of Christ Church and St. Peter's Church in the City of Philadelphia." In 1810, St. James's Church was founded and included in the United Churches. Bishop White, however, is often referred to as exclusively the rector of one or another of these three churches. And this is quite natural, for St. James's Church likes to think of him as its first, St. Peter's as its fourth, and Christ Church as its eighth rector. And all three have every reason to think of him not only with pride, but also with affection. And every member of the Diocese of Pennsylvania may well think of him with equal pride and affection as their first Bishop.

St. Peter's and Christ Church were separated in 1832. Bishop White did not die until 1836, but until his death he retained the rectorship of both churches. His rectorship of more than half a century, which covered the formative period of our Church, constitutes such a bond as will unite Christ Church and St. Peter's in sentiment and esteem for all time. One organic connection between them happily still remains—responsibility for and authority over their church home for ladies in their declining years, one of the most useful establishments in the Diocese, a household at present numbering about ninety, and the president of the board of which is now Mr. William White, a direct descendant of the bishop.

No churchman, no American indeed, can honor Bishop White, the church and nation builder, too highly. Our Diocese honors itself in honoring him. For to him, to his wisdom, patriotism, democratic understanding, piety and indefatigable labors, more than to the contribution of any other bishop, priest or layman, we are indebted for the wise and successful organization of the American Church and the adoption of the American Prayer Book.

The writers and speakers who from time to time refer to Bishop White and his achievements condescendingly, if not contemptuously, remind me of a cub second lieutenant in the American army, whom I happened to meet on a troop train after the armistice when I was being transferred from the British army to which for nearly two years I had been attached. Happily for the young man, he was just over and "too late for the war," but he said to me, "Well, chaplain, the British haven't done a ——— thing in the war, have they?" Occasionally one meets such cases of comprehensive and exhaustive ignorance. Those who visualize Bishop White as a slacker in work, as a "Vicar of Bray" in churchmanship, as vague in his theology, as indifferent to his responsibilities, as mediocre intellectually, are among such cases.

Those of us who feel we work hard in solving the problems and in performing the duties incident to the rectorate of one church and in attending to a few diocesan details, are not tempted to fault the activity of one who carried on successfully for many years the parochial work of three churches and the missionary work of a great diocese during a critical period, and who in addition to such labors took on educational and civic problems and acted often as adviser to ecclesiastical and national leaders.

No one, it seems to me, would be willing to disparage the Oxford Movement, or to minimize the spiritual contribution which its leading spirit, John Keble, poet and saint, made to the whole Anglican Communion, to the English-speaking world, and even beyond it. The Church of England was desperately in need of a spiritual awakening; and it was Keble and the Oxford Movement that came to its rescue. But a deserved and an enthusiastic appreciation of the Oxford Movement and its leader is not a valid reason for undervaluing the vast contribution which Bishop White made to the religious life of this country. He was no Erastian, no "Mr. Facing-both-ways," no "Mr. Two-tongues." He held consistently an exalted view of the Church as a divine institution; of the Church's ministry as of three orders of apostolic origin and authority; of the Church's sacraments as "generally necessary to salvation." He highly regarded the Christian Year and all the other good traditions of the Church. And he lived up to his professions. In a way he anticipated Keble and the other Oxford leaders. And he not only held high views of Church Doctrine and Bible Truth, but handed them on through his disciples. The Oxford Movement appealed for authority and example to the primitive Church. So did he. When he lamented the infrequency of attendance at the Holy Communion in his day, he did so in the words, "There are few facts more satisfactorily proved than that of the Eucharist having been administered in the primitive Church every Lord's Day." Of those clergy who neglected the observance of the principal Holy Days he said, "They can hardly be overlooked by any min-

ister without his giving cause to suspect the soundness of his faith." And in support of the high view of the Baptismal Office he appealed to the view "confessedly held and taught during the ages of the martyrs" and to the "belief which was universal in the (primitive) Church." And of the Church's ministry he did not hesitate to write, "First, it is of divine institution; secondly, in every local Church it is of right independent of all foreign authority or jurisdiction; and thirdly, as instituted by Jesus Christ and His Apostles, it includes the three orders of Bishops, Priests and Deacons." He spoke of the Church as "an association not resting on the will of man, but instituted under sacraments and a ministry of divine origin." And of the national Church, which after the Revolution he took such an outstanding part in organizing in the United States, he said, it is "a branch of that Catholic Church which is built on the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone."

After familiarizing oneself with Bishop White's views on the divine origin of the Church, on the Catholic standing of the Episcopal Church, on the Apostolic succession of our ministry, and on the inward and spiritual grace of sacraments, one is inclined to believe that his disciples, Bishop Hobart, Bishop Kemper, and others, to whom is sometimes exclusively attributed the recapture of primitive traditions, piety and practices in this country, received their inspiration from him rather than from Keble and the other Oxonians.

But while Bishop White and his United Churches had a pre-eminent part in the organization of our Diocese and putting it into shape, if we are to "look unto the rock whence we were hewn, and to the hole of the pit whence we were digged," we should not overlook the other clergy and other churches that took part in those historic proceedings. St. Paul's was represented at the very first conference, March 29, 1784, by its rector and two lay deputies. Two months later, May 24, 1784, St. James's and Trinity Church, Oxford; All Saints, Pemapecka; St. Paul's, Chester; St. David's, Radnor; St. Peter's in the Valley, St. Martin's, Marcus Hook, and a day later St. James's, Lancaster; St. James's, Perkioming; St. John's, New London; and Huntington Church, York County; St. Mary's, Reading; and St. Gabriel's, Berks County—one and all fell into line. They must all be remembered with grateful hearts, for they all represent the rock whence we were hewn. Bishop White and the United Churches took the lead, but they did their share.

From the beginning laymen have taken a conspicuous part in our Church life. From the beginning they have been called upon to make their influence felt and to work in countless ways. It may be said that in the Diocese of Pennsylvania the layman has come into his own. Bishop White was thoroughly imbued with democratic principles in Church and State, and fully realized that monarchical ideas of the episcopate or of the Church could not be adapted to the religious life of the new-born Republic. He saw to it, therefore, that from the very first the laity was given a voice in the organization and in all future legislation. So great was his influence that laymen were for all time assured of a conspicuous part in the deliberations and enactments of the American Church in general and of the Diocese of Pennsylvania in particular. And it is a satisfaction to us to realize how valiantly the laymen of Pennsylvania have responded to that challenge, and to recall how they have been honored and heeded in the councils of our Church, and how great has been their contribution in thought, word and deed, to its welfare.

At the very first meeting, called at the house of Dr. White, rector of the United Churches, to confer concerning "the formation of a representative body of the episcopal church in this state," William Pollard, of Christ Church; John Chaloner, of St. Peter's, and Lambert Wilmer and Plunket Fleeson, of St. Paul's, were present to advise and act with their clergy, the Rev. Dr. White and the Rev. Mr. Blackwell, of the United Churches, and the Rev. Dr. Magaw, of St. Paul's. And in all subsequent meetings, during that formative period, the laymen took an important part. Such men as Gerardus Clarkson, James Read, Matthew Clarkson, Richard Willing, Joseph Marshall, John Francis, James Withy, Benjamin Johnson, Christopher Menick, Benjamin Cottman, W. Parr, John Bean, John Wade and Joseph Folks were soon called into service. The Rock whence we were hewn was, therefore, compounded of both clerical and lay elements. And a Church well suited to a Nation with democratic ideals was duly organized, a Church of which the Diocese of Pennsylvania has always been one of the outstanding and most representative subdivisions. And inevitably, therefore, it is with grateful hearts that we remember those prescient founders, and recognize their spirit of counsel and ghostly strength.

The Rev. Franklin C. Smielau, retired missionary to the Deaf, formerly in charge of All Souls in this Diocese, recently conducted the first service for the Deaf ever held in St. Petersburg, Florida, by an ordained priest of the Episcopal Church. It was held in St. Peter's Church.

The Rev. Francisco Aragon, who graduated from the Philadelphia Divinity School and was ordained Deacon last year, was recently advanced to the priesthood by Bishop Salinas, of Mexico, and, it was announced, is to take charge of a congregation in Mexico City as soon as legal requirements have been fulfilled.

"I do wish that people at home could drop in and see our Sunday School," writes the Rev. Leo L. Rose, of Sagada, Philippine Islands, "made up as it is of big and little illiterates, a third or a half clothed, wild as deer on the mountains and presided over entirely by school children."

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THE DAUGHTERS OF THE CLERGY

From the days when St. Peter married and St. Paul protested he had as much right to take a wife as any other apostle—though for reasons we can only conjecture he declined to take advantage of his rights—men have spent a great deal of time that might perhaps have been used more profitably in arguing the right or wrong, the wisdom or folly, the expediency or inexpediency of the marriage of the clergy. Some, like the Western Roman Catholic Church have refused to ordain a married man, although widowers and physical fathers like Cardinal Manning have been among her most famous clergy; while others, like the Eastern Orthodox Church, go to the other extreme and will not ordain a man unless he is married.

Among all the arguments for a married ministry there is one that is not often used, but in a pragmatic society is by far the most impressive and potent, namely, the historical record of the children of the clergy, and especially their daughters. Indeed, the best argument for the marriage of the clergy is the daughters of the clergy. Look at their record in the past.

Brought up in an atmosphere of love for the poor, in past centuries when charity was more individualistic than now, they were taught by their fathers and mothers the fine art of real friendliness for those less fortunate than themselves and became the progenitors of the present visiting-nurses, social-service workers and all who labor to enrich the lives of the poor and unprivileged. Learning from infancy to love the services of the Prayer Book, they have helped to keep alive loyalty and devotion to the Church through periods when religious fires burned low and in places where her worship was little known and therefore unappreciated. Taught a high standard of morality by precept and example in homes that were pervaded by a sense of God's presence, they have become wives and mothers whose purity and rectitude have sweetened and uplifted every society in which they moved.

And no less in other fields than those in which strength and beauty of character are pre-eminently essential have they shone clear and distinguished. For in purely intellectual pursuits they have to their credit a record that surpasses that of any competitors. To mention only one—the field of literature, and more especially that portion of it which in our day is held in the highest esteem, the novel—what a galaxy of great names there are! What other families ever produced such women novelists as Jane Austen and the three Bronté sisters, all of whom learned their art in humble country vicarages? It is doubtful whether in all the history of literature in any land there is a family as remarkable as those three daughters of the Reverend Patrick Bronté, who, hidden away in the obscure and uncomfortable rectory of little Haworth, Yorkshire, produced poetry and fiction that is now, after a hundred years, coming to be appreciated as the work of three of the supreme genuises of the English-speaking race.

We have seen many articles from time to time in the newspapers and magazines about the sons of the clergy, usually emphasizing their claim to fame by showing how some, like the late E. H. Harriman, became great financial magnates. Now we would like to see some magazine-writer give due recognition to the daughters of the clergy, whose service to humanity has been less spectacular but much more eternal than the work of any captain of industry, however great his name may be.

SPORTS WRITERS SLAM SAINTS

Those who read the "Sports" pages of the daily papers—and who does not?—are familiar with the peculiar type of literature that the sporting writers have developed. By turning from the front pages, with their dull debates in Congress and stories of battle, murder, and sudden death among the populace, to the sporting pages one is transported in the twinkling of an eye to another world. Here he wanders in a country whose air is balmy (no reflection on the writers), and where flowers of speech grow as rank (again no reflection) as vegetation in the tropics; a land whose inhabitants are never known by such prosaic appellations as George or James, but are called "Babe," "Mickey," "Lefty" or "Chuck." Indeed, so intoxicating is the very air of this modern Beulah, where men rest their brains awhile as the Pilgrim did his body, that words lightly throw off the shackles of their cramped dictionary meanings and take on a significance that only the elect know. Here a ball is never simply so plain an object as a ball, but always a "sphere," or a "pill," or an "old apple." Here a person who has the fortune or misfortune to be born left-handed is never designated in that common way, but is either a "southpaw" or a "port-

sider." Here blood is never cruel, ugly blood, but always "Claret" or "juice," and the "owls" are not feathered fowl, but a college football team, and the "four horsemen" are not celestial rough-riders, but four football players who probably never were astride horses in their lives. And so on ad infinitum.

In this enchanted country called "Sportland," it is not surprising that even sacred terms and titles have so changed their meaning that the sports-writers actually seem to an untutored reader to be slamming the saints and otherwise writing blasphemously about sacred things. But the initiate knows when he reads such headlines as "Holy Trinity Trounces Holy Spirit" that no sacrilege or heresy is intended, or when "Mediator Spills Holy Communion," that there has not been a terrible accident at 51st and Spruce Streets, but that this is the way the headline sports-writer, cramped for space, describes the triumph of a basketball team.

They are great boys, these sports-writers! Very likely some of them have never heard of the original significance of "Grace" or "Holy Spirit," but know them only as names of basketball, or baseball, or hockey teams. But now, since the Administration at Washington has saved the situation for the headline writers in other departments of life by introducing letters to designate administrations, like N. R. A. and C. W. A., perhaps the sports-writers could simplify matters for themselves by designating parishes by letters. Then their headlines would not sound quite so terrible to foreigners who are studying English and to those other innocent people who occasionally stray into that enchanted wonderland. "It is a mad world, my masters." We agree with you, Mr. Shakespeare!

A MOST APPROPRIATE NAME

When the Reverend Robert Johnston was in the Diocese he used to lament most grievously the lack of poetical imagination and emotional appeal in the names that had been bestowed upon some of our parishes and institutions. Particularly did he complain of the blundering brutality and mental cruelty that were inflicted on the inmates by such names as "Home for Incurables" and "Poor House." He claimed that the ancient Church and the modern Roman Catholic Church did much better.

There is much to be said for this contention, for not only do the names of some of our parishes have no significance and make no emotional appeal to the parishioners, but too often the names bestowed upon institutions are harsh, or dully prosaic and totally lacking in imagination.

Not so, however, in every case; for, as Dr. Johnston admitted, there are several brilliant exceptions. What more musical, more beautiful, and more appropriate name was ever given to a home than "The Home of the Merciful Saviour"! Or what more poetical and suggestive names to institutions than "The Lighthouse," or "Galilee"; or to an organization than the "Girls' Friendly Society."

And among all possible names who could have thought of a tenderer, more Christ-like title for a home for unfortunate and unhappy girls than "The Sheltering Arms"? The name is a perfect description in itself, a beautiful picture of the attitude of the Church toward wayward girls as exhibited in the work that this most useful organization is doing. We hope our readers will read carefully on another page of this issue an intimate story of the work of the Sheltering Arms at Ravenwood.

Memorial Services for Edward H. Bonsall

In St. Matthew's Church, 18th street and Girard avenue, the parish in which he was an outstanding leader for more than fifty years, and from which he contributed an equal measure of devotion to the Diocese and to all missionary work of the Church for almost the same number of years, Memorial Services for the late Edward H. Bonsall were held on Sunday afternoon, February 18.

Clergy of the Diocese, members of the Standing Committee, the Convention of the Diocese, the Executive Council, the Board of Council of the City Mission, Managers of the Galilee Mission, Trustees of the Philadelphia Divinity School, Brotherhood of St. Andrew leaders, Managers of the Evangelical Education Society and the Vestry of St. Matthew's Church were represented officially at the services. In addition, the Young Men's Christian Association, the Pennsylvania Sabbath School Association and the Philadelphia Federation of Churches, in the work of which Mr. Bonsall had been prominently associated, also participated. Others participating included members of the city's judiciary, representatives of the Philadelphia Bar Association, the city's financial and business institutions, and civic and community organizations and groups.

Bishop Taitt officiated at the service, assisted by the Rev. C. Herbert Reese, Rector of St. Matthew's; the Rev. Stanley R. West, Dean of the Norristown Convocation, and the Rev. Dr. George Cadwalader Foley, of the Philadelphia Divinity School Faculty. The Memorial Address was delivered by the Hon. Franklin Spencer Edmonds, for many years associated with Mr. Bonsall on the Vestry of St. Matthew's Church and in the work of the Brotherhood of St. Andrew. The speaker, in reviewing Mr. Bonsall's devotion to the Church, said: "He was the type of leader we hope the Church will continue to have among its leaders." Bishop Taitt in a brief address said: "We are here today to thank God for the blessing our friend has been and for the great influence he has been. He did not write a book. He did leave the lasting impression of a life spent in the Master's service."

During the service the Choir of St. Matthew's, under direction of Miss Roma Angel, Organist and Choirmaster, sang the anthem, "Souls of the Righteous," by Noble.

In addition to the Memorial Resolutions published in the February issue of THE CHURCH NEWS, other Minutes and Resolutions have been received from the Executive Council of the Diocese, the City Mission, The Philadelphia Divinity School, and the Vestry of St. Matthew's Church. The text of each of these follows:

Executive Council

Minute adopted by the Executive Council of the Diocese of Pennsylvania on January 19, 1934:

The sudden death of Edward H.

(*Continued on page 200*)

"Suffer Little Children to Come Unto Me"

By Mrs. Francis B. Biddle

President, Board of Managers, The Sheltering Arms

"He's a thin, unhealthy child. He looks just like a Sheltering Arms baby."

That is what they used to say in Philadelphia about thirty years ago of children who were not as robust as the average plump, pink-cheeked baby. So we were told by a former member of the Board who came out to Ravenswood to the fiftieth anniversary of the founding of the Sheltering Arms. "But," she added, "you couldn't say that now. Why anyone would be proud to have a baby look as these children do."

The good lady was quite right. If you came to Ravenswood and saw these bright-eyed, rosy-cheeked babies tucked into their outdoor cribs for daytime naps in the coldest weather, brought in only to be fed; or saw the few older ones sitting up at their little tables to eat, or being bathed, or dressed, or put to bed by their own mothers, all under the care and supervision of the intelligent and devoted nurse, you, too, would exclaim with surprise.

You would feel, I think, that one reason for the existence of the Sheltering Arms was proving itself every day in a very concrete manner, as you saw these children being given a fine physical start in life. Looking at them you would be tempted to forget that there were serious difficulties to come, or that their arrival in this world had been fraught with dangers and unhappy complexities. The little boy in this picture looks out on life with the simple trust which is the proper heritage of all babies. He did not "ask to be born." He has a right to expect that life will meet him at least half way, and give him a chance. To prevent the suffering and unhappiness for him and for the babies on the next page that their mothers have endured, is the object of this difficult and delicate social work which the church, through its agency, is undertaking every day.

That the mothers of these children are unmarried does not mean that they are necessarily alike, or that the circumstances of life catalogue them together. For purposes of work and efficiency nowadays we are apt to give people labels, to think of them in classifications and thereby lose their identity and the sharp edge of poignancy which an individual brings to mind. "Unemployed" is a vague designation in which we lose, for a moment, the tragedy of the Jones family with the sick children, the discouraged father, the overworked mother, living in one room with no heat, where the roof leaks. Unmarried mothers are no more of a group than married mothers; they are individuals, with acutely individual problems, which are hard to classify.

Is it any wonder his young mother is proud of him?

The unmarried mother may be of almost any age and the circumstances surrounding her condition may be widely dissimilar. She may be very young; as, for instance, Mary Hart, a 14-year-old white girl, who became pregnant while she was in Junior High School. When she was ten years old, both her parents had died and Mary, who came from Maryland, had been sent to Philadelphia to live with an aunt. Her brother and sister stayed with relatives in their home community. Mary's aunt lived in a small apartment in a private home, in which also lived the landlord of the house and his 18-year-old son, a ne'er-do-well. The aunt went out to work, which left Mary by herself a great deal. She was lonely and shy, and the landlord's son gained her confidence and affection, and eventually her condition was the result.

Mary was referred to the Sheltering Arms by the Bureau of Compulsory Education, but as her aunt said she could take care of her up to the time of her delivery, she did not come to Ravenswood until after her baby, a daughter, was born, and she was able to leave the hospital. At Ravenswood she stayed for a year. For, after a few months, when Mary had acquired sufficient confidence in her social worker to talk freely, it developed that her aunt was not at all the right type of person to care for her; she sometimes drank to excess, was cruel, and Mary feared her for the sake of her little daughter. At last, a working home

was found for Mary outside of Philadelphia. This home had been used before and it was known that the girl and baby would have every chance for a normal life. It was lonely at first for Mary, but it meant everything to her to see her baby gain steadily with the fresh air and excellent food. For five years now Mary has been there. She has grown into an intelligent, self-reliant young woman. When she returns to Ravenswood for an occasional week-end, one can see that she is admired and respected by the younger girls.

Susan Foster, on the other hand, was a woman of 39, who had cared most of her younger life for an ailing mother, having had little opportunity for the normal contacts with young people of her own age. When her mother died she was left alone, cutting herself off from her father who married again and left Philadelphia, and from her one brother, who had married and settled in a small town in the western part of the state. For a while she secured work as a demonstrator and canvasser in which she was quite successful. When a son was born to her in a city hospital, Susan steadfastly refused to reveal the father's identity. She had no home to go to and was in a desperate way when she was admitted to Ravenswood. As soon as she was able to work, a job was found for her, and although it had never been the policy to allow mothers to go out to work and return to Ravenswood at night, an exception was made in her case. In this way she worked for a month, and then was transferred to a foster home, under the supervision of a child-placing agency, where she can live with her baby. Susan earns $15 a week, and with careful planning can support herself and her little son.

For these cases, so widely dissimilar, the work that was done by the Sheltering Arms hardly appears in such a brief statement of external facts. But it does not take much imagination on the part of the reader to fill in the obvious gaps. To make an adjustment for a shy, sensitive, unhappy young girl of fourteen, thrust so suddenly into a place of serious responsibility and suffering, brought on by neglect and ignorance, requires an entirely different approach and treatment from an older woman of thirty-nine, who, having lost her own self-respect and confidence, might have been driven to desperation had she not met with understanding and constructive help.

The Sheltering Arms maintains an office in the Social Service Building, 311 South Juniper Street, and the maternity home at Ravenswood, West School and Gypsy Lanes, Germantown. The staff of trained workers at both the office and the home are equipped to meet the physical and social needs of our clients. The agency is non-sectarian and non-racial. A Chaplain is in attendance who conducts Sunday services, performs baptisms and other special services. The babies are not born at Ravenswood, which is a home, not a hospital. Arrangements are made with the maternity wards of different city hospitals for this service. The client returns to Ravenswood when she is able to leave the hospital, and there she learns the scientific care and feeding of her child, and the various phases of home-making. When she is ready to leave Ravenswood, she is helped to make a plan for both herself and her baby which, while many times not ideal, at least is workable. She goes, feeling that in the future she may return for advice or assistance, as the need arises.

Beside caring for girls who come to Ravenswood for a period before and after the birth of their babies, the Sheltering Arms has many cases which do not need institutional care, who can stay in their own homes, but who do need advice, and the mental and spiritual assistance necessary to a reorganizing of their lives. During the past year, 236 of such cases have been carried by the Sheltering Arms staff, and there have been 59 cases at Ravenswood.

A period of financial depression makes a serious mark on all types of social work. The curtailing of the service of hospitals and other agencies has added desperately to the burden of our workers. The year which has just passed, has taxed our capacities to the utmost, and perhaps the worst effect is still to come. The psychological evil of poverty, enforced idleness and discouragement which does not show at once and yet may be more long lasting than any other, is a sense of desperation. The young person growing up with no outlook of security or happiness in the future, and with the best of intentions, no opportunity for work, and consequently no chance for the most simple pleasures, will seize on anything that offers itself to forget for a while the drab outlook of a hopeless present and future. This recklessness leads to casual, unsatisfying relationships, marriage is financially impossible and eventually an illegitimate parenthood takes place. Then, in a vicious circle, the despair is increased, and the unwanted child is born into an environment *preconditioned* to a repetition of its parents' mistakes.

To rebuild, and reform (in the true sense of the word) that environment is, as we have said, the reason for the existence of the Sheltering Arms. It is a problem involving a deep spiritual, mental and physical understanding, and a trained co-operation.

A Group of Sheltering Arms "Co-Eds" Looking the Situation Over

Christ's Unmilitary Entrance Into Jerusalem

By the Rev. Francis C. Hartshorne, M.A.

The picture on the opposite page is one of the early mosaics of the entrance of Christ into Jerusalem on Sunday in Holy Week. Mosaics, of course, are pictures on walls, ceilings or pavements, made of very small, different colored pieces of stone or glass. The art was brought to perfection in Byzantium, the ancient Constantinople, and it is known that the walls and ceiling of the great Church of St. Sophia there were once covered with mosaics, but when the city was captured by the Turks and the church made into a mosque these Christian pictures were all concealed by paint or plaster. Recently the enlightened modern government of Turkey has given permission for the uncovering or restoration of these mosaics, which is now going on, and very likely there will be found among them a representation of Christ's entrance into Jerusalem much earlier than the one which accompanies this article, which is in St. Mark's, Venice, and is the work of a Byzantine artist of the twelfth century.

The purpose of having in that and other churches of the same period, pictures on the walls of Biblical incidents was to make the churches veritable open Bibles for the people, for few of them could read and even fewer had any Bibles of their own, and so had to be told the main incidents of the Old and New Testaments, and when they came into such churches the pictures on the walls told them the stories anew. The artists who were employed for this work were really as much preachers as artists, and in giving pictorial representation to Biblical incidents they endeavored to make stand out the spiritual truths in the incidents. Later, when artists developed greatly in skill, especially in painting, they became absorbed in creating beautiful pictures rather than in bringing out the spiritual truths of the Bible, and if they painted religious pictures it was only because that was what the public wanted, and they did not bring out the spiritual truths for the reason that they were not aware of them.

The artist of our picture of Christ's entry into Jerusalem on what is generally called "Palm Sunday" was such a careful student of the Scripture narrative that he brought out two particulars which subsequent artists mostly overlooked, and which most present-day people are quite unaware of. He made prominent in his picture the spreading of garments on the road for the animal that bore Christ to step on, as was befitting a highly exalted personage. He has not forgotten the palm branches, for several persons are holding them and there is a man in the tree breaking off some more, but he makes the spreading of the garments much more prominent, there being so many that not once will the ass step on bare ground. He realized that the holding or throwing of palm branches was little more than a gesture, everyone was doing it, and it cost no money and little effort; it was just joining in a demonstration, as when some celebrity's progress along a city street is accompanied with showers of ticker tape or bits of telephone directory paper. The throwing of a perfectly good coat in the dusty or muddy road was proof of a readiness to make sacrifices for Him who was riding there, and the artist realized that the garments spread there, rather than the palms held, was the spiritual element in the incident, and he would probably tell us that we should not call it Palm Sunday but Garment Sunday.

The other particular which he emphasizes and which so many after him were blind to is more subtle. He pictures our Lord as seated sideways on the ass, rather than in the usual fashion of riding astride. This is almost always true of Eastern representations of the entry, whereas Western artists almost from the start, and perhaps always, represented Christ as riding astride. This and other instances of this difference between the Christian artists of the East and the West have convinced me that those in the East, being geographically nearer to the scene, were in the stream of a more direct and truer tradition in regard to these things. They certainly follow the Scripture narrative much more meticulously, as does our artists, for the account says that they laid garments on the ass, and then "seated Him thereon." And, as I see it, and as I believe the artist did, that is the most highly significant element in the whole incident.

Although it probably did not occur to them at the time, afterwards it became clear to the Disciples that our Lord had come into Jerusalem seated on an ass for the purpose of fulfilling —of filling full by making it come true —the prophecy of Zechariah, "Rejoice greatly, O daughter of Zion; behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass." The ground for rejoicing was not only that the King was coming, but that he was not to be one who would lord it over them, but a lowly king, who would establish justice and give protection to those who stood in need of it; and all this would be evident from the fact that he would come into his capital riding upon an ass. Among the Hebrews the horse was always looked upon as altogether associated with war and battle, and as quite unneeded for anything else, and he who rode upon a horse was necessarily a soldier, and the sight of a man on horseback was a sign that there was, or soon would be, war in the gates. On the other hand, part of the process of bringing about peace would be the removal of men riding horses, as Zechariah says: "In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness." So, whether or not any of the people who saw Christ come into Jerusalem that day thought about Zechariah's prophecy, none of them could have failed to notice that He did not wish to seem to be in any sense a soldier or a leader of soldiers.

Years ago, when the German Emperor was in Palestine and wished to enter Jerusalem, he arranged with the Turkish authorities to have opened for him to ride through, with his military staff, an old gateway that had been closed up for centuries, so that the people might be suitably impressed with the might and splendor of the German Empire, whose Emperor could not come in as all other mortals did, but must have an entrance all for himself, which should be closed up afterwards. By way of contrast, when, towards the end of the late war, the English troops had fought their way all the distance from Alexandria to the gates of Jerusalem, and there were none left to oppose their entrance into the city, General Allenby, one of the finest characters developed by the war, probably having in mind as a devout Englishman would, the meek manner in which Christ had entered that city, insisted upon WALKING in with his staff, at the head of his troops, thus making it clear to the inhabitants that he was not coming into Jerusalem as its conqueror, but for justice to both Jew and Arab, and as having salvation for the wretched people so long oppressed by the Turks.

It is as evident as any such thing could be, that Christ chose to fulfil this particular prophecy of Zechariah about the meek King, and gave to it an added touch of His own by being seated sideways on the ass rather than riding it —a most unmilitary posture on a most unmilitary animal—because He wanted to make it plain that His kingdom was not to be of this world or like the kingdoms of this world. He had every reason for wishing to make such an

impression at that particular time, when He was being escorted into Jerusalem by a great crowd proclaiming him the Son of David. Had He headed the crowd, thus hailing Him as the heir to their national throne, riding astride a horse, it is extremely likely that the Romans, ever on the watch to nip in the bud any incipient movement of revolt on the part of the restless Jews, would have acted with promptness and effectiveness. But his manner of entrance was the opposite of alarming.

In the Passion Play at Oberammergau Pilate is represented as saying to the Chief Priests about Jesus, "You need not think that I know nothing about this man. It is my business to know what is going on in your country and I do. I have had this man watched and am convinced that He is not a dangerous agitator." This is probably just what Pilate had done before Jesus arrived outside Jerusalem, and when he got reports that morning that the great Prophet of Nazareth was leading a crowd of His Galilean followers *seated sideways on an ass* he was the more convinced that He was harmless. And probably Pilate and his officers had a good laugh when they saw Jesus break up the business concessions in the Temple Court out of which the Chief Priests got a nefarious profit, while the crowd stood around giving vociferous approval. He may have said "So long as the Prophet busies Himself throwing those rascals out, far be it from me to interfere with Him." But he sang a different tune some days later when the enraged Chief Priests threatened to complain to Rome about him unless he crucified Jesus.

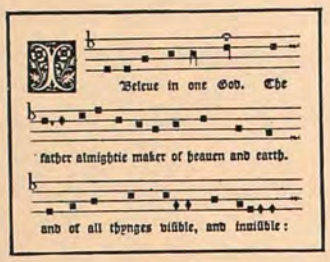
But Christ's entry in a meek and lowly and, we might say, a most pacifistic way, had a deeper purpose than simply to prevent action against Him by the Romans. It was one of His many endeavors to wean the people and even His own closest friends and followers from their idea of the Messiah as a great military leader. We know they had such ideas, as was shown at the time when Christ had to hide Himself to prevent their taking Him by force and making Him a King. They did not get those ideas from the Old Testament, in which there is comparatively little about the Messiah being a warrior and conqueror. But between the days of Malachi, and the appearance of the Baptist there was no man who was so recognized as a prophet that the people would listen to what he had to say as a spokesman for the Lord. So books are written purporting to contain the doings and sayings and visions of great men of the past, such as Daniel, Enoch, Baruch, and others, and these books all predicted the coming of a great warrior king and world conqueror. The Jews had always thought of themselves as a grand, imperial people, and as their chances of attaining any such greatness through their own strength became less and less they welcomed the more eagerly the hope which these books held out that their destiny would be attained through the help God would give them in a conqueror Messiah.

In the time of our Lord the minds of the people were so filled with these expectations that they did not think of Old Testament prophecies, such as that of Zechariah about the Meek King, or of Isaiah, about the Suffering Servant, as having anything to do with the expected Messiah. When Christ did not act up to their ideas of what the Messiah should be, the multitude deserted Him. His disciples stayed with Him because they still cherished hopes that He would eventually develop into the kind of King they hoped for, and when He

(*Continued on page 189*)

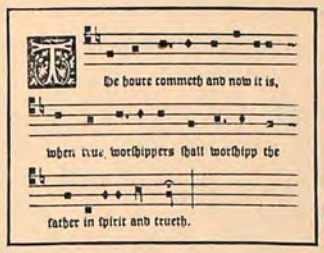
"Behold thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass."

"And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way."—St. Matthew, 21:8.



DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.



A Brief Outline of the History of Plainsong

By H. WILLIAM HAWKE, MUS.BAC.

Choirmaster and Organist of St. Mark's, Philadelphia

This is the second of the special articles on Plainsong by Mr. Hawke. The first was published in the February issue of the paper, a few copies of which are obtainable. The concluding article in the series will appear in the April issue.—Ed.

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The Church has possessed a liturgical chant from the earliest years of its existence, and the development of its liturgy, which is founded upon the Jewish form, leads us to suppose that medodies were also adapted from the synagogue. The singing of hymns was introduced into the West from Syria, first of all by St. Ambrose, Bishop of Milan (340-397), who was popularly known as the Father of Ecclesiastical Music; probably the music was also composed by the writers of these hymns, some of which are in constant use today.

The oldest accessible manuscripts of melodies are of ninth century origin, but from this time onward material is abundant and definite in form and structure, so that later centuries offer little that is new in this regard.

Plainsong is also known as Gregorian Chant, from the fact that St. Gregory organized the collection of the material from its many sources, and instituted a singing school in Rome, still in existence, which almost immediately began to send singing-masters to all Christendom for the teaching of the Chant.

Plainsong dating before 950 is generally simpler in form than later examples. In the ninth century, Alcuin, Abbot of Tours, was a theorist; Theodulf, of Orleans, a composer, as was Aurelian of Réomé.

In the tenth century, Notker Balbulus composed over fifty Sequences, and was known as Germany's first and greatest chorister. Hucbald, a Belgian monk, was composer and theorist, and famed for his labors on behalf of notation; Odo of Cluny also had these attributes.

We have the notable name of Wipo, a native of Burgundy, in the eleventh century, and he composed the well-known Easter Sequence (Victimae Paschali); also the illustrious Guido d'Arezzo, born in Italy. He spread the use of staff-notation, which he had perfected. This enabled the singer to read any melody without the aid of a teacher, laying the foundation for our modern system of notes. Nowadays almost every advance in the art during that century has been accredited to Guido.

During the twelfth century, St. Bernard, Abbot of Clairvaux, rearranged the choral books for the Cistercian Order, a noteworthy effort which has materially assisted later students; Adam of St. Victor in Paris composed over fifty Sequences, including the graceful Lauda Sion.

After the thirteenth century, the Church music was invaded by Polyphony, and the gradual decadence of Plainsong set in, so that compositions of this kind became decidedly inferior. There were many attempts at reform, but these chiefly were concerned with abbreviating and emasculating the melodies.

The Medicean edition in 1614-15 took the gravest liberties with the traditional melodies, abbreviated the airs, cut out the rich melismas altogether, or combined them into unnatural groups and awkward rhythms, and treated the melodic repetitions with incredible inconsistency. The Mechlin Gradual of 1848 was based on this edition, and became the Official Music of the Church by proclamation of Pius IX. This edition was reprinted at Ratisbon, beginning in 1868.

Plainsong was developed throughout the ages in the different monasteries, and it is due to access to these many varied sources of manuscripts that the present-day students have been able to introduce a revival of the traditional ancient melodies. Each monastery treasured its own collection of manuscripts, and these have been photographed, studied and compared, and the result of these reasearches has made possible the excellent modern editions of the Roman Church. England had its own practices, principally as found in the ancient Sarum books, made available by photography through the Plainsong and Mediaeval Society of London.

The Moto Proprio of Pius X in 1903 divested the Mechlin and Ratisbon editions of their official character, and inaugurated a new era in plainsong history by ordering a return to the old traditional readings of text and music. The task was given to the Benedictines of Solesmes and to an International Commission, and this work of editing the typical Official Choral Books has now reached a point of culmination in the publication of such books as the Liber Usualis of 1929. In England we are greatly indebted to the work of such men as Francis Burgess, G. H. Palmer and J. H. Arnold, to name but a few, and in America to Canon Winfred Douglas, who has spent a busy lifetime, and a happy one, in editing Plainsong music for the use of the Episcopal Church in America, with fine results. In Plainsong, as in other arts, it is only possible to cite a few names out of the great many who ought to be remembered for their contributions towards the furtherance of it.

Notation

Notation is defined as the art of expressing musical ideas in writing, and the study of this branch of the subject is a most interesting one; it is a study in evolution, and has, in many cases, a symbolic implication—for instance, the capital letter "C," which we use to denote Common or Duple time, is really a broken circle, signifying incompleteness or imperfection. The complete circle was used to denote a Perfect or Three time, as symbolic of the Holy Trinity. There are many more evidences of this symbolism in notation if we wished to follow up this viewpoint, but our purpose would not be served by delving into what might be termed interesting side-lights.

The Eastern civilizations, particularly the Greek, had elaborate systems of Notation, based primarily on the use of certain letters of the alphabet, sometimes placed in different positions; placed upright a character would indicate one note, sideways or upside down, still others. But these elaborate and somewhat unwieldy systems do not seem to have been widely adopted into

the Western Church, and disappeared between the years 200-500 A.D. They were replaced gradually by a system of accent marks (Neumes), from which our modern notation is directly derived. We have seen that the first Church song must have been a monotone with inflexions. The drop of the voice at the inflexion was indicated in this early notation by the Grave accent; the rise of the voice by the Acute. The rise and fall of pitch on one syllable was indicated by the joining of these two forms to make the Circumflex accent. So we could go on tracing the many forms of accent marks which were intertwined to indicate the rise and fall of tone in various combinations, but these three have been made the basis of our modern usage, and will serve to illustrate our meaning. The early manuscripts of the Church have these somewhat vague indications, and were undecipherable until it was found, through the photographic facsimiles of the Benedictine Monks at Solesmes, that many of the melodies of the early manuscripts in the Neume notation were extant in other places in the later Square notation, so that students were able to compare and ultimately to decipher the ancient manuscripts of the ninth century and earlier.

The Square Notation of Plainsong, as we know it today, developed from this Notation of Neumes or Accents, until by the thirteenth century it had practically the same forms as now used. It must be borne in mind that manuscripts were all actually pen-written, and the shape of many of the notes are results of the ability of the copyist to use a quill-pen. Some of the examples to be found are extremely artistic, and worth examination from this standpoint alone.

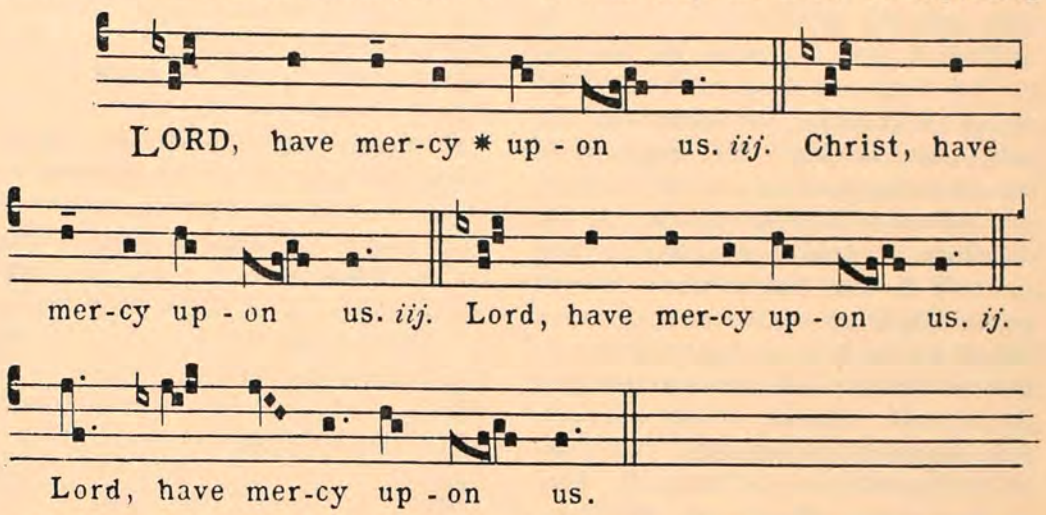
The usual note of the Square Notation is the Punctum, now a black square, but originally a dot. Towards the eleventh century, it took the form of a diamond-shaped lozenge, due to the downward stroke of a broad-nibbed pen held diagonally, but by the fifteenth century it had definitely taken its present form, a black square when used alone, but retaining its diamond shape often when used in compound descending figures, being known then as the Rhombus.

The Virga, or rod, derived as an upward pen stroke from the Acute accent, gradually acquired a head, most likely from the action of a pen in rapid writing. It has the same value as the Punctum, but is only used in combinations of notes.

The Compound notes of Plainsong, which we know in the modern vocabulary as Neumes, are all made up from the simple forms of Punctum, Rhombus and Virga, with the addition of a peculiarly jagged note, the Quilisma, by the use of which length is added to the note preceding it.

The Notation of Plainsong indicates pitch by the notes as placed on lines and spaces, as in modern music. The development of the four-lined staff was gradual. First, the accent marks were written near the word affected, then a single line was drawn for the advantage of keeping the pitch more exact, and the accent marks written above or below it as required. In Plainsong melodies of more extensive range than the simple monotone with inflexions, two lines came to be used, then gradually three and four. In old manuscripts it was the practice to use only the spaces for indicating the notes. The lines were often found in different colors, red, black, yellow, etc., used to indicate different notes. When the Clef signs, denoting middle C and F below it, were introduced, this apparent necessity for various-colored lines was done away with, and the four lines were written in either red or black. One wonders at the large size of Plainsong parchments, now so commonly copied for lamp shades and decoration; this was due to the fact that the Church or monastery would possess perhaps only a single copy of the music, and this copy was placed on a reading desk with the singers grouped around, and it was plainly written so that it could be read at a distance.

So far as the pitch of notes is concerned, Plainsong Notation is simple to read if we have an acquaintance with the usual musical notation of today. The same principle of lines and spaces holds. The Clef signs indicate the Doh and Fa of the scale, and the semitone intervals occur immediately below these notes, as in our system. The Clef signs are always placed on lines, but may be changed from one line to another during the course of a melody to accommodate its range, so we have to use care to change our pitch accordingly. This difficulty is overcome in the best editions today by printing a small guide-note (the Custos, or guardian) indicating the pitch of the succeeding note according to the transposed Clef, and this is also done at the end of each line to verify the pitch of the first note on the succeeding line. The discussion of Tonality will show us that only the notes corresponding to the white keys of the piano are used in Plainsong, with the addition of a B flat, and the flat sign for B is the only accidental found. It is usually printed in front of the entire group, rather than immediately before the note concerned as is our custom, and affects only the group which follows.



This Kyrie from the "Missa Pro Defunctis" illustrates the Neumes discussed in this article.

The simple Neumes are known as Clivis, a descending two-note figure in which the notes are written closely one after the other; and the Podatus, or Pes, an ascending two-note group in which the notes are written one directly above the other, and the lower one is sung first. The common three-note forms are the Torculus, meaning to turn, in which the middle note is higher than the other two; the Porrectus, literally an extension, in which the middle note is lower than the other two. This form consists of a broad diagonal stroke, introduced by an upright stroke of the pen, which represents the first two notes of the Neume, followed by a Punctum or Virga written directly over the end of the diagonal stroke. The Climacus (ladder) is a combination of three or more descending notes, and generally includes the Rhombus; the Scandicus (to ascend) a combination of three or more ascending notes.

The four-note Neumes are more numerous, and it will be unnecessary to define them exactly, except to say that the names for these combine the names of the simple forms with a defining word to indicate the rise or fall of the last note, such as the Climacus resupinus, in which the three-note form of the descending Climacus is followed by a note which is higher than the last

note of the Climacus (resupinus, bent backward).

Repeated notes of the same pitch, indicating a lengthening of the syllable, are found as the Bistropha (two notes) and the Tristropha (three notes). Some authorities recommend a gentle vibrato and diminuendo in the rendering of these forms, and others that the notes should be repeated softly and lightly, without undue stress.

We find three forms of the bar line in Plainsong, and these are breath and phrase indications, or directions for antiphonal singing. The quarter-bar, bisecting the top line of the staff, is a permission to take breath, not an obligation, and in most cases is best omitted; the half-bar, running through the middle lines of the staff, needs a breath similar to a semi-colon in speech, and the full bar indicates the end of a phrase, and requires a longer breath and pause than the half-bar. The quarter-bar should never interrupt the flow of the rhythm. The double-bar is an antiphonal direction, to change the side of the choir, or a mark of finality.

If, in trying to read this Square notation, we are perplexed as to the position of the accents in complicated Neum-forms, it will be necessary to examine the printing carefully, to ascertain whether there is a slight difference in spacing between the individual notes. This device is used to indicate the rightful place of the accents, and is carefully followed in most editions. The Solesmes editions take advantage of this means, as well as printing accent indications above the notes in places of difficulty. The rules for the rhythmic rendering of florid passages are fairly complex, and need personal study, but progress can be made by listening to Plainsong records and following the notation in the printed music. A very good idea of the wonderful flexibility and innate grace of Plainsong rhythm can be reached by this simple means.

It is to be regretted that there is a tendency today to displace the Plainsong notation by a system of printing modern eighth-notes as the basis, interspersed with quarter-notes to indicate lengthenings and cadences. This has the disadvantage of exhibiting a rigidity which is foreign to Plainsong, and one who has sung Plainsong from its traditional Square notation will find a rhythm and meaning therein which is quite lacking in this adaptation of modern notation. The true Plainsong will be more thoroughly appreciated by a study of its own notation when we have begun to master its technique, and anyone who is interested should certainly cultivate the ability to read Plainsong in this manner.

Easter Organ Music

By Newell Robinson

The choice of a suitable selection for Prelude, Offertory, or Postlude is of the utmost importance to the organist in choosing the music for his Easter program. This great feast, like Christmas, seems to inspire him to a super-effort in his desire to present only the best music for the occasion. This article is intended to help him in selecting what is best in organ music for the Easter season.

No matter what the service, a quiet, worshipful type of Prelude is most acceptable. At the head of the list should come that lovely Bach Chorale, *"Christ lag in Todesbanden,"* from the Little Organ Book. Some very helpful hints on rendition are to be found in the Reimenschneider edition. Other Preludes of the quiet type will be found in the following list:

"Resurrection Morn," by Edward Johnstone.

"In Paradisium," by Theodore Dubois.

Prelude on *"O Fillii et Filiae,"* by T. Frederick H. Candlyn.

"I Know That My Redeemer Liveth," by G. F. Handel.

Any soft movement from the many beautiful sonatas and symphonies is very effective.

Should the organist wish a more florid type of music, the following could be used:

"Christus Resurrexit," by Oreste Ravanello.

"O Fillii et Filiae," by Alexander Guilmant.

Transcription on *"Worgan,"* by Peter C. Lutkin.

"Dawn," by Cyril Jenkins.

For the Offertory, any one of the preceding numbers, or those in the following list, would be suitable:

Fantasia on *"Ad Coenam Agni,"* by Healey Willan.

"I Believe in One God," by J. S. Bach.

"Fiat Lux," by Theodore Dubois.

"Offertoire de Paques," by Eduard Batiste.

Toccata, *"He Is Risen,"* by T. Frederick H. Candlyn.

March on Easter Theme, by Mark Andrews.

The Healey Willan number is particularly recommended.

The Postlude for an Easter service should convey the idea of triumph and victory. There are many brilliant Postludes available; Toccatas are also quite acceptable as Postludes. Widor's famous Toccata from the *"Fifty Symphony"* is one suggestion. No doubt the congregation would like to hear Handel's *"Hallelujah Chorus."* Some further suggestions are:

"Cristo Trionfante," by Pietro Yon.

"Laus Deo," by Theodore Dubois.

"Grand Chorus in D," by Alexander Guilmant.

"Festival Postlude," by Russell King Miller.

"Hosannah," by Theodore Dubois.

"Hosannah," by Paul Wachs.

"Paraphrase on St. Kevin," by Russell H. Miles.

"The Village Organist" (Novello), and Dr. Carl's *"Special Music for Lent and Easter"* (Boston Music Co.) are of great assistance in the preparation of music for the Easter program.

SOUTHWESTERN CHURCH SCHOOL ASSOCIATION

The Southwestern Church School Association held its Epiphany season meeting at the Church of St. John the Evangelist, Essington, on Tuesday, January 30, with the Rev. Howard W. Fulweiler presiding.

After a short business meeting Miss Lily Cheston was introduced to speak on "Methods of Raising Lenten Offerings." Miss Cheston deplored the means sometimes used which led to an interest in the amount of money raised rather than in the work to be done with it. She suggested that a plan of picking in imagination some one or more definite objects to be accomplished in the mission field, as the curing of blind Chinese children or the support of a school for a month, would make the whole matter more realistic.

Following the supper the meeting again assembled for service, at which a meditation was given by the Rev. Walter C. Pugh on "The Spiritual Life of the Teacher." Mr. Pugh spoke first of the worth of the calling of a teacher in the Church School and some of the temptations tending to weakness and spiritual loss. These can be met, he said, only by a systematic cultivation of public and private worship, meditation and devotional reading.

In spite of extremely cold weather eighty persons attended the meeting.

There are now seven negro Bishops of the Anglican Church in Africa. It looks as though the African was in the way to becoming something more than a hewer of wood and drawer of water to his "white superior"—Bishop Jenkins.

The Custody of Church and Charity Funds

By the Rev. Francis C. Hartshorne
Chairman, Committee on Canons

Some years ago the General Convention, upon recommendation of a Commission of which Bishop Lawrence was Chairman, adopted a Canon on the above subject, and as it defines the duties of Vestries and Boards of Managers of Institutions it may be well to publish the two most important paragraphs of it.

CANON 51
Of Business Methods in Church Affairs

I. The Fiscal year shall begin January 1st.

II. It shall be the duty of the custodians of all trust and permanent funds for Church purposes to deposit the same in trust with some Trust Company or Bank organized under the laws of the United States, or of a State, or with a corporation of the Diocese, such as an incorporated Board of Trustees, and a full and detailed statement of each fund shall be anually reported to the Diocesan Convention, or the District Convocation.

III. All accounts having to do with the receipt, expenditure, or investments of money of all church organizations shall be audited at the close of each year by a certified public accountant; Provided, however, that if the amount of income for the year, as shown by the account shall be less than $3,000, or if a certified public accountant is not available, the audit may be made by an accountant bookkeeper in no way connected with the subject matter of the account.

Paragraph III was, in substance, adopted some years ago as our Diocesan Canon XVIII.

There are several expressions in the second and third paragraphs of the General Convention Canon which are rather obviously in need of more exact definition, such as "Church purposes" in the second paragraph and "church organizations" in the third. Of course, funds for the support of churches and their work are for "Church purposes," but how about funds for hospitals, farm schools, and other charitable or educational enterprises more or less under Church auspices? A more serious ambiguity is involved in the expression "church organizations." If parishes were intended to be included, why was not that word used? In the Constitution and Canons of the General Convention there is a rather carefully maintained distinction between "Church," with a capital "C," and "church," with a small "c," which may be noted in the two paragraphs above, but the exact significance of this difference is not clear. However, it does not concern us in this Diocese because in our Canon XVIII the ambiguity is avoided by the use of the language, "All Parishes and Church organizations," in describing those whose accounts should be audited. This would seem to cover accounts of Parishes, Missions, Woman's Auxiliary, and all institutions which are in any way connected with the Church in this Diocese.

The second paragraph calls for the deposit of "trust and permanent funds" (evidently referring to the securities in which such funds have been invested) with a financial institution or with an incorporated Board of Trustees of the Diocese. It is a pity that the Church has not some way of making this obligatory upon the part of all vestries and managers of institutions where the funds run into amounts of four figures and more. And, where practicable, it should be done with even smaller sums. Everyone realizes that money and securities deposited in a sugar bowl in a china closet (an actual case) are not safe, but it is by no means so universally realized that securities in a safe deposit box to which one individual has unrestricted access, and from which he may withdraw any or all of them without the knowledge of anyone else until it is too late, are NEVER REALLY SAFE. Such an individual may suffer mental deterioration, or be subject to and yield to an unusually strong temptation, neither of which may become known until the damage has been done. *It can never be certain that it will not happen in any particular case,* for it does happen and, over a period of time, with a fair degree of regularity. Those who rashly and, in the light of experience, unjustifiably assume that it will not happen in the case of the funds for whose management they are jointly responsible may live to learn their mistake at the cost of their deep chagrin and the grievous loss of others who trusted them.

For even where the funds seem hardly large enough to justify depositing them with a financial institution as custodian it is always possible to arrange for a safe deposit box which can only be opened in the presence of two people, or even for a box requiring two matched keys to open it, each of which is held by a different person. But where the sums are considerable there is no excuse for not depositing them with a financial institution as custodian or fiscal agent, the vestry or managers retaining, if desired, entire control over any change in investments. If they arrange for the company to collect and remit the income there is a small charge for such service, but it is probably well worth it, both as concentrating responsibility for the custody of the securities and as saving treasurer's time.

In this connection it may be of interest to know that the Church Foundation of this Diocese is required by its charter to deposit all securities entrusted to it with a large Trust Company as fiscal agent, and it has, of course, done so since its organization. No officer or any member of its Board of Directors has any access to the securities except through officials of the Trust Company, who are necessarily cognizant of anything that is done with any security, and have a record of it. All clipping of coupons and collecting of income is done by the Trust Company, and all checks require the signature of two officials of the Trust Company as well as that of the treasurer of the Foundation, and such checks are always scrutinized to make sure that they are for the purposes for which the several trusts were established which are noted on cards which must be consulted before the checks are countersigned. But, of course, the Directors control all changes in investments.

The second paragraph of the Canon calls for the auditing of accounts. This is the only business-like and sensible practice. Expensive auditing by expert accountants is hardly practicable or appropriate except in the case of very large parishes or important charities. But some kind of an audit there should be in every case, to make certain that vestries and managers are keeping faith with the contributors. The phrase, "in no way connected with the subject matter of the account" is regrettably indefinite. It might be held to rule out an audit by a committee of the vestry, or by a bookkeeper in the employ of any vestryman. But the writer believes that in many cases a real audit by a vestry committee would answer, or, an audit by a bookkeeper not in the employ of any of those actually handling the money. In the parish of which the writer was Rector for eighteen years, at every quarterly vestry meeting, after the report of the Accounting Warden, the regular auditing committee reported the result of their audit of his accounts for the quarter, and at the end of the year there was an audit by a bookkeeper, and the writer sees no reason

why this should not be done in every case.

In the Church Foundation there are three separate audits every year to check all disbursements and to verify the existence of the securities supposed to be in the hands of the Fiscal Agent. There is first, the audit made for the Directors of the Trust Company, then an audit made by the State authorities, and finally an audit made by the Committee on Accounts of the Foundation, which spends hours in the vault, seeing the actual securities and title papers.

It is to be regretted that the Canon says nothing about bonding all persons actually handling money or securities. Bishop Lawrence recommended that, but it did not get into the Canon. It is such a simple, comparatively inexpensive (about $10 or $15 a year) and obviously appropriate thing to do that the failure of boards and vestries to do it would seem inexplicable and inexcusable. Of course, there is often a feeling in such cases that it might seem a reflection on the probity of its treasurer for the Board to insist upon his being bonded, and there is especial reluctance to cast any such seeming reflection where service is purely voluntary. But there should be no such standing on ceremony where the money of others is being handled, and any business man knows that if he had such a position in a business concern he would be bonded, so why not also when he handles the money of churches and charities. He ought to be glad to have it known that he is bonded, so that contributors might have no occasion for doubting whether their gifts would be used as they intended they should. Of course, the expense of the bond, which is little, should be paid by the organization. It might prove a wonderful investment! What vestries and boards need to realize more fully than they always do is the sacred nature of their trust as custodians of contributions which often represent real sacrifices.

In view of the requirements of the Canons of the General Convention and of our own Diocese in regard to provisions for the safe custody of church and charitable funds, and of audits, and in view also of the general business practice of bonding those handling money, the writer raises the question whether, where vestries and boards have neglected to take such reasonable and customary precautions, and there is loss through peculations which such negligence made possible, there may not be an actual legal liability, and whether, in a suit by a parishioner or contributor, the members of a vestry or a board who knew of such laxity and did not protest against it might not be surcharged for the loss? But even though there be no such legal liability, or no one to seek to enforce it, there is a heavy moral responsibility in such cases which one would think all persons in such position would be eager to prevent happening. Offenses must needs come, but unhappy they through whose thoughtlessness they may have been made possible, if not probable. Mechanical engineers are familiar with the fact of physical over-strain, because of which a bridge or other structure may finally collapse. There is also such a thing as moral over-strain, which may occur where a person who happens to be in need of money finds himself handling the money of others with little or no checks upon his use of it.

It is suggested to members of vestries and boards who may agree with the positions taken above, but who find it difficult to convince their colleagues, that they insist upon resigning from, or declining to serve upon such bodies unless all reasonable safeguards are employed in the custody and handling of funds, because they cannot afford to incur the moral and possible legal responsibility involved. *And it is also suggested that treasurers of vestries and boards would make it very much easier and pleasanter for all concerned if they themselves would insist that such precautions be inaugurated where not now in use.*

STATUS OF MEMORIAL FUND IN HONOR OF JOHN MARSTON, LENTEN OFFERING FOUNDER

In response to an inquiry, "The John Marston Lenten Offering Memorial Fund" is in operation and is in the keeping of the National Council. At present it amounts to upwards of $5000, and the income is used annually to aid in preparing men in foreign fields for the ministry of the Church. Complete and more detailed information concerning the Fund may be obtained from the Rev. Dr. A. E. Clattenberg, Rector of St. John's Church, Cynwyd.

This Memorial Fund was started by the Sunday School of St. John's Church in 1927 on the occasion of the National Commemoration in this city of the Fiftieth Anniversary of the Lenten Offering. This great annual missionary offering of the children of the Church had its origin in the Sunday School of St. John's Church, Cynwyd. John Marston, who was Superintendent of the School, asked the children of St. John's Sunday School to put their pennies in a small pasteboard box which he furnished them, and on Easter Day, 1877, their Offerings were presented for Missions. It amounted to $200.

Mr. Marston's plan appealed to the late George C. Thomas, one of the founders of the Church of the Holy Apostles, and also one of the great missionary-minded laymen of the Church from the Diocese of Pennsylvania. Mr. Thomas and Mr. Marston frequently met each other at luncheon during business hours. Mr. Thomas threw his entire energy behind the idea. The result was that the movement spread so that in the second year it totaled over $5000. The 1927 Offering at the Fiftieth Anniversary totaled over $500,000. In that year the Sunday School of St. John's, Cynwyd, set aside its Offering to found "The John Marston Lenten Offering Memorial Fund" as a permanent memorial to the leader of 1877. From the original sum of $200 the total of the Offerings during the intervening years increased until today the total sum which has been given to missions since its foundation in 1877 amounts to upwards of $9,000,000.

St. John's, Cynwyd, was incorporated in 1863. Throughout its entire history, THE CHURCH NEWS has been informed, it has been a self-supporting work. Today it has one of the most beautiful groups of church buildings in the Diocese. Originally it comprised three small wooden buildings. Inside the church today a large photograph of the original buildings may be seen, including the Sunday School building in which the First Lenten Offering of $200 was presented.

MEMORIALS PRESENTED

A handsome hand-wrought brass Baptismal Ewer has been presented to St. George's Church, Ardmore, by Mrs. Albert G. Peterson, in memory of Gustaf Lars Peterson. The Ewer was designed from an original pattern made by Mr. Hollingsworth Pearce, who also made a removable brass lining for the Font.

On Sunday, February 11, the Chapel of the Holy Comforter, 19th street above Wharton, was presented with a Litany Book in memory of Mrs. Lydia Annie Buck, for many years an active member of the Woman's Auxiliary and one of the oldest communicants of the Chapel. It was the gift of a number of friends.

The Church of the Good Shepherd, Kensington, was recently presented with a beautifully carved Tabernacle and Chalice and six wrought brass candlesticks. The Tabernacle and Chalice was the gift of David M. Kennedy in memory of his father and mother and the candlesticks were the gift of Mrs. H. C. Clapham in memory of her husband.

(*Continued from page 183*)

told them that He was going to be humiliated and put to death they frankly disbelieved Him. Nothing He did could make them change their minds, not the coming in on the ass, not even the washing of their feet the last evening. Consequently, when He was put to death they were utterly crushed. It was only when their eyes were opened and after the Resurrection that they realized that He had fulfilled the Old Testament prophecies, and that the contemporary literature which had misled them was not Scripture at all. Then it was that they realized the deep significance of our Lord's choice of the prophecy of the Meek Messiah as the one to fulfil upon the occasion of His last entry into Jerusalem.

In these days of wars and rumors of wars and military preparations on all sides, we should not miss the lesson of our Lord's most unmilitary entrance into Jerusalem. Whatever happens, let us never again be misled into thinking that war can ever end wars, or that war can make the world safe for anything or anybody, unless it be for munition makers and war profiteers.

CONFIRMATIONS, JAN. 24 TO FEB. 20, INCLUSIVE

Jan.		
24.	St. George, Venango	25
25.	Christ Church, Franklinville (including 2 received)	15
26.	St. George, Richmond	18
28.	Trinity, Oxford	25
28.	St. Stephen, Bridesburg	10
28.	Zion, Phila.	17
Feb.		
2.	St. Mary's Chapel	14
4.	St. Matthew, Francisville	34
4.	Messiah, Phila.	18
4.	St. Martin, Oak Lane	6
9.	St. Augustine	33
11.	St. Luke, Kensington	18
11.	St. Andrew, Somerton	
11.	St. Gabriel, Phila. (including 2 received)	15
11.	Good Shepherd, Germantown	7
11.	St. George, West Phila.	2
11.	St. Andrew, West Phila.	6
14.	Church Home, Angora	
14.	St. Monica	16
14.	All Hallows, Wyncote	6
15.	St. John's Mission, West Oak Lane	27
16.	St. Nathanael, Phila.	
16.	Prince of Peace Chapel	22
18.	St. Mark, Frankford (including 2 received)	39
18.	Resurrection, Mayfair	35
18.	Grace, Mt. Airy	31
18.	St. Bartholomew, Phila.	8
18.	Advocate, Phila.	13
20.	St. Elizabeth	

Confirmation Appointments for March

The Rt. Rev. George W. Davenport, D.D., Bishop of the Diocese of Easton, will assist Bishop Taitt in taking confirmation appointments during the month of March. The appointments follow:

March 2.—Friday.

Evg.—Phila., Crucifixion, the Bishop.

March 4.—Third Sunday in Lent.

A. M.—Phila., Holy Communion Chapel, the Bishop.
A. M.—Bala St. Asaph, Visiting Bishop.
P. M.—Phila., St. Simeon, the Bishop.
P. M.—Cynwyd, St. John, Visiting Bishop.
Evg.—Phila., St. Clement, the Bishop.
Evg.—West Manayunk, St. Andrew, Visiting Bishop.

March 6.—Tuesday.

Evg.—Wissinoming, St. Bartholomew, the Bishop.

March 7.—Wednesday.

Evg.—Phila., St. Christopher, Visiting Bishop.
Evg.—Phila., Covenant, the Bishop.

March 9.—Friday.

Evg.—Elmwood, St. Titus, the Bishop.
Evg.—Phila., St. Francis Assisi, Visiting Bishop.

March 11.—Fourth Sunday in Lent.

A. M.—Bryn Mawr, Redeemer, the Bishop.
A. M.—Phila., St. Philip, Visiting Bishop.
P. M.—Phila., Calvary, the Bishop.
P. M.—Aronimink, Holy Comforter, Visiting Bishop.
Evg.—Phila., Phillips Brooks Memorial, the Bishop.
Evg.—Norristown, All Saints, Visiting Bishop.

March 14.—Wednesday.

Evg.—Phila., Grace, the Bishop.
Evg.—Ridley Park, Christ Church, Visiting Bishop.

March 15.—Thursday.

Evg.—Phila., St. Nathanael, Visiting Bishop.

March 16.—Friday.

Evg.—Norwood, St. Stephen, Visiting Bishop.

March 18.—Fifth Sunday in Lent.

A. M.—Phila., Holy Apostles, the Bishop.
A. M.—Phila., St. Stephen, Visiting Bishop.
P. M.—Phila., St. Luke and The Epiphany, the Bishop.
P. M.—Essington, St. John, Visiting Bishop.
Evg.—Phila., St. Simon Cyrenian, the Bishop.
Evg.—Phila., Atonement, Visiting Bishop.

March 21.—Wednesday.

Evg.—Sherwood, Epiphany, the Bishop.
Evg.—Phila., All Saints, Moyamensing, Visiting Bishop.
Evg.—Phila., Holy Spirit, Visiting Bishop.

March 22.—Thursday.

Evg.—Chester, St. Paul, the Bishop.
Evg.—Phila., Holy Comforter, Visiting Bishop.

March 23.—Friday.

Evg.—Phila., St. Ambrose, the Bishop.

March 24.—Saturday.

P. M.—Wayne, St. Mary, the Bishop.

March 25.—Sunday next before Easter.

A. M.—Phila., St. Peter, the Bishop.
A. M.—Darby, All Saints, Visiting Bishop.
P. M.—Hamilton Village, St. Mary, the Bishop.
P. M.—Drexel Hill, Incarnation, Visiting Bishop.
Evg.—Phila., Resurrection, the Bishop.
Evg.—Kingsessing, St. James, Visiting Bishop.

March 28.—Wednesday.

Evg.—Phila., Holy Trinity, the Bishop.

March 31.—Easter Even.

P. M.—Phila., St. Mark, the Bishop.

Today's newspapers frequently carry heated words about "directors' fees." St. Luke's Hospital, Kansas City, Missouri, the outstanding social institution of the Diocese of West Missouri, has a unique type of director's fee. The 21 directors not only serve without pay, but each pays to the hospital an annual fee for the privilege of serving as a director. Last year St. Luke's Hospital gave free and part-free services in the amount of $60,800. St. Luke's is a 208-bed institution, fully approved by the American College of Surgeons.

PARISH OF HOLY APOSTLES MARKS 66TH ANNIVERSARY

The Sixty-sixth Anniversary of the foundation of Holy Apostles was commemorated on Sunday night, January 28, at a service in the "Mother Church" of the parish, 21st and Christian streets, at which the Rev. Ernest C. Earp, Rector of the Church of the Redeemer, Bryn Mawr, was the preacher. In addition to the clergy staff of the parish, the members of the three Chapels, the Mediator, 51st and Spruce streets; the Holy Communion, 27th and Wharton streets, and St. Simon the Cyrenian, 22nd and Reed streets, participated in the anniversary, the usual Sunday night services in the Chapels being suspended to permit the attendance of the Chapel communicants.

The "Mother Church" was filled to overflowing, and the presence of the combined choirs of the "Mother Church" and the three chapels, numbering approximately 250 voices, added to the beauty and impressiveness of the service. The Rector, the Rev. Dr. George H. Toop; the Rev. Granville Taylor, Vicar of the Chapel of the Mediator; the Rev. Frank Boynynge, Vicar of the Chapel of the Holy Communion, and the Rev. Dr. John R. Logan, Vicar of the Chapel of St. Simon the Cyrenian, each spoke briefly, the Rector expressing his appreciation of the devotion and spirit of service and sacrifice which the members of the parish had shown during the year.

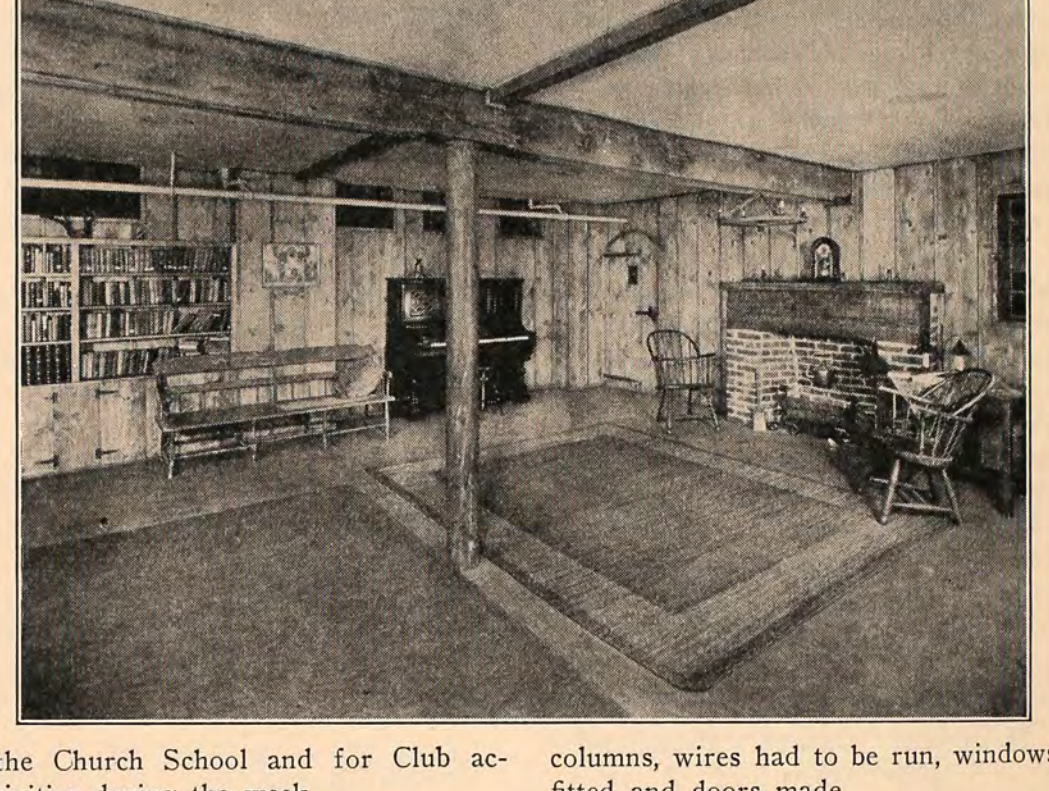
The annual parish financial statement showed that the parish had promised $9900 to the Diocese and to the National Council and had sent $10,661.27. It was pointed out that this sum would have been increased by $2500, but for the fact that the Chapel of the Mediator with great generosity and fine parish fidelity, appropriated that amount to help the Chapel of St. Simon the Cyrenian, which was the hardest hit of any part of the parish during the year. The totals of receipts and expenditures for the year were given as follows:

	Receipts	Expenses
Holy Apostles	$28,229.39	$27,250.27
Holy Communion	10,615.94	9,541.16
St. Simon	7,761.52	7,114.27
Mediator	30,230.15	29,446.95

Statistics for the entire parish showed: Baptisms, 128; Confirmations, 205; Marriages, 39; Burials, 209; Baptized persons, 5714; Present number of Communicants, 4155; Sunday School: Teachers and Pupils, 1539; Parish organizations, 58.

Rubbish Hideaway in Church Basement Is Transformed By Parishioners Into a Cozy Colonial Room

From a rubbish pile to a charming room! Such is the story of the transformation of a part of the basement of St. Paul's Church, Aramingo. The story began when the Rector of the Church, the Rev. William MacD. Sharp, expressed a desire for an additional room for a new department of the Church School and for Club activities during the week.



The only available space was an unused, unsightly portion of the basement with exposed rafters and heavy supporting beams mounted on brick pillars. If this were not enough, a depleted treasury presented another obstacle. However, there was in abundance, a group of enthusiastic workers which constituted the Men's Club of the Parish. The heavy beams, which at first seemed to be such a hindrance, finally furnished the inspiration for the plan of the room. What could be better, than a Colonial room with exposed beams and low ceiling, and a large inviting fire-place.

To turn the plan into a reality, the Church School provided enough money to purchase material for the two sides of the room in order to partition the space off from the remainder of the cellar. White pine lumber was selected, with large live knots for the panelling. Here activities were to cease until some future date when more money would be available.

But curiosity to see the completed project and a genuine desire to keep things moving, brought forth additional financial help. Members of the Girl's Friendly Society agreed to give a third wall. The Men's Club provided the remaining wall and individuals in the club purchased the material to enclose the rafters.

In the meantime the sound of the hammer and the saw was heard from early morning until late at night. The brick pillars were replaced with iron columns, wires had to be run, windows fitted and doors made.

The men who worked during the day organized the "Five Dollar Club." The reason for the name is a mystery. One suspects that the real reason was that no one had the five dollars. The club met for lunch each day, when one of their number turned cook. Frequently a member of the Woman's Guild would provide some delicious extra which turned a lunch into a banquet.

After many busy weeks the room was in readiness to receive the fireplace. An old chimney, which had to be removed from the rectory, provided ideal material. The bricks were sufficiently burned and discolored by the smoke and weather for thirty-five years to have lost any sign of newness. The splendid mantel beam came from an old factory which a member of the construction crew was dismantling when not engaged on the room. It too spoke of age and use, for it was twisted and cracked as the result of many years of service. Many who have seen the room find it hard to believe that the fire-place was the last addition to the creation, for it seems to be the oldest part of the whole church building.

As the visitor approaches the room

he is greeted by the multi-beamed rays of an old "Paul Revere" lantern which throws its light on the weathered door. The door boasts of an old knocker and a still older pair of strap hinges. As the visitor lifts the latch of this massive yet friendly door, it voices its welcome with a thin squeak. The flickering lights from the candles in the "wheel-candelabra" reflects the mellow softness of the walls, which, with the warm glow from the hearth, bids one enter and draw up one of the old windsor chairs.

The room is a lasting tribute to the beautiful spirit of co-operation of a host of men and women in St. Paul's Church.

BREAKING OF WATER PIPE AT ASCENSION, RHAWNHURST, CAUSES SERIOUS DAMAGE

Through the bursting of a water pipe during the extreme cold of February 2, the congregation of the Ascension Mission at Rhawnhurst, in the Convocation of Germantown, experienced serious financial loss, and the priest-in-charge, the Rev. James McClintock, also suffered personal loss.

The church organ, which was formerly in the old French Church of San Sauveur, which had been given to the mission when the former building was torn down, was destroyed. In addition virtually all the Prayer Books and Hymnals were ruined by the flood of water, and other furnishings damaged. Mr. McClintock's vestments were also seriously damaged, some of them ruined entirely. The organ had just been overhauled and put into good condition at a cost of about $900.

The damage has left the congregation in a difficult position, as the insurance did not cover damage by flood water. The pipe which broke extended over the organ, and before the break was discovered the instrument was flooded and the water had poured into the Sacristy where the Prayer Books and Hymnals and other music, together with the vestments, were stored. Mr. McClintock did not permit the damage to interfere with the holding of regular services. They managed to salvage some of the books, although they were without backs and with pages missing, and a piano, which fortunately escaped damage, supplied the music.

The mission finds itself in a difficult position, and the situation affords a fine opportunity for some parish that may be able to help out with Prayer Books and Hymnals, or in any other way. Because of unemployment the people are extremely short of funds with which to supply their needs. In addition to Prayer Books and Hymnals the mission is also in need of music in the form of anthems, chants, etc. The members and the priest-in-charge will be grateful if any parish can help out with Prayer Books, Hymnals or choir music it may have put to one side, or that can be spared. If so, Mr. McClintock may be reached at his home, 1341 Dyre street, Philadelphia, or may be reached by telephone, Jefferson 2389.

Presiding Bishop Issues Call for "Church-Wide Endeavor" Movement

During the past month the Presiding Bishop has issued a Message and a Call to Church-Wide Endeavor to the people of the Church, the purpose of which is briefly set forth in a communication to THE CHURCH NEWS as follows:

"The pivotal aim of the Church-Wide Endeavor will be to reach every man, woman and child of the Church with a fresh statement of the Purpose of God and an appeal for the reinstatement of that purpose in their lives.

"In teaching and preaching throughout the year the clergy of the Church will give concerted witness to the reality and significance of that purpose.

"In worship and in sacraments the Church will endeavor anew to meditate to everyone of her people the light and the power needed to help them live in that purpose.

"In its program of activities the Church will strive to indicate and demonstrate to every man how he may work the Purpose of God into his home life, his occupation and the civic responsibilities that make up his social relationships."

In the Foreword to the Message the Presiding Bishop says:

"To the followers of Jesus Christ there is no great mystery in the recent failures of our secular civilization. At the end of four years the evidence is still accumulating of how completely we had abandoned the purpose of God as the guiding principle in our personal and our common life. In this crisis we encountered, as man had encountered on previous occasions in history, the inescapable fact that is built into the very fabric of the universe; this—that there is no other sufficient purpose than God's own about which to organize the aims and relationships of human life.

"Today that eternal purpose calls for reinstatement in the life of the world. The Church is the ambassador and champion of that purpose and must undertake a new proclamation of it. In the possession of this knowledge the Church holds the only key that will unlock at once and for all time the imprisoning walls of our failure and distress."

Bishops and clergy, it is announced, are receiving the following pieces of literature:

Letter from the Presiding Bishop; the Message, the Purpose of God; the Message in briefer form; the Call; a booklet of suggestions to Leaders and an Enrollment Card. In addition there is a Literature Order Blank. Copies of the Message in full, a booklet of 20 pages, may be obtained for 5 cents each. The "Message in brief," which is intended for general distribution; "Suggestions for Leaders in Dioceses and Parishes," "Enrollment Cards," it is announced, may be obtained in quantity at no cost. It is requested that orders for literature be addressed to "Church-Wide Endeavor, Office of the Presiding Bishop, 281 Fourth Avenue, N. Y."

The inauguration and the promotion of the Church-Wide Endeavor is sponsored by the Presiding Bishop and not by the National Council as the executive body for the administration of the Church's Program. The Presiding Bishop is the Chairman and his Assessor is the Vice-Chairman of the movement.

In the Diocese of Pennsylvania a number of parishes have already sent for literature and are preparing for its distribution and also follow suggestions for co-operation. In one parish upwards of 25 members during the first week of Lent canvassed every family and urged attendance at the mid-week services at which the Message of the Presiding Bishop will be a basis of a course of sermons. Prior to Easter the enrollment cards will be distributed and will be collected at the Easter Day services.

FELLOWSHIP NOTE

The Executive Committee of the Provincial Young Peoples' Fellowships, meeting in this city last month, arranged to hold the Provincial Convention this summer in connection with one of the Summer Conferences, probably Blue Mountain. The Diocesan Fellowships have postponed until Sunday, April 8, their "Garment Day" collection of wearing apparel for the City Mission.

DIOCESE OF PENNSYLVANIA

Statement showing Quotas, Expectations, Givings, etc., of Parishes, Missions and Chapels by Convocations, for the Year 1933, together with Summary. It has been necessary to omit the items "Through Accounting Warden" and "Other Sources," but this information can be obtained from the Treasurer's Office upon request.

1933

Parish or Mission	Quota	Parish or Mission Expectation	Payments on Quota Normal Givings	Diocesan Contributors' Fund, Including Whitsunday Offering (Not on Quota)	Specials	Total
Chester Convocation						
Advent, Kennett Square	$240.04	$200.00	$200.00	.....	.....	$200.00
All Saints Mission, Darby	634.88	634.88	527.81	.....	13.13	540.94
All Saints, Wynnewood	3,397.04	500.00	503.25	80.55	111.40	695.20
Ascension Mission, Parkesburg	181.79	100.00	100.00	.....	.....	100.00
Ascension Mission, West Chester	173.98	50.00	35.00	.....	.....	35.00
Atonement, Morton	404.61	135.00	125.39	.....	.....	125.39
Calvary, Rockdale	680.29	350.00	159.74	40.00	.....	199.74
Christ, Media	1,879.70	1,300.00	1,302.00	73.15	27.00	1,402.15
Christ, Ridley Park	1,350.98	675.00	554.36	15.26	6.55	576.17
Good Samaritan, Paoli	2,057.98	2,100.00	2,706.30	1,222.45	184.05	4,112.80
Good Shepherd, Rosemont	5,704.68	6,000.00	6,015.00	1,196.05	300.93	7,511.98
Holy Comforter, Aronimink	418.24	300.00	217.90	10.00	9.00	236.90
Holy Sacrament Mission, Highland Park	1,130.67	400.00	148.00	.....	11.48	159.48
Holy Trinity, West Chester	2,686.66	1,600.00	1,201.00	2.95	2.00	1,205.95
Incarnation, Drexel Hill	1,119.96	300.00	427.23	5.00	10.00	442.23
Redeemer, Bryn Mawr	6,709.77	10,000.00	10,000.00	1,387.09	736.58	12,123.67
Redeemer Mission, Springfield	389.88	150.00	238.50	800.00	41.00	1,079.50
St. Alban Mission, Newtown Square	35.52	35.52	35.00	.....	.....	35.00
St. Andrew Chapel, West Manayunk	306.86	60.00	60.28	.....	5.00	65.28
St. Asaph, Bala	4,260.18	4,260.18	4,546.83	1,130.19	75.00	5,752.02
St. Cyril Mission, Coatesville	20.37	100.00	112.00	.....	.....	112.00
St. David, Radnor	2,957.96	4,000.00	4,000.00	313.00	420.25	4,733.25
St. Faith Mission, Brookline	.....	100.00	100.00	1.85	.....	101.85
St. George, Ardmore	.....	1,500.00	1,521.00	94.32	.....	1,615.32
St. Giles Mission, Stonehurst	819.16	819.16	527.34	.....	.....	527.34
St. James, Downingtown	1,384.99	600.00	631.26	.....	.....	631.26
St. James Mission, Prospect Park (Moore)	562.31	450.00	298.06	23.95	.....	322.01
St. John, Concord (Ward)	157.13	130.00	150.66	17.45	.....	168.11
St. John, Pequea (Compass)	189.13	50.00	50.25	.....	.....	50.25
St. John, Cynwyd	2,853.94	1,500.00	1,861.55	121.25	178.15	2,160.95
St. John the Evangelist, Essington	134.54	200.00	100.50	.....	.....	100.50
St. John the Evangelist, Lansdowne	5,046.61	2,500.00	1,531.77	.....	55.83	1,587.60
St. John, Kelton	42.49	50.00	27.15	.....	.....	27.15
St. Joseph Mission, Gladwyn	329.64	.....	25.00	.....	3.00	28.00
St. Luke, Chester	206.80	.....	108.82	.....	8.54	117.36
St. Luke Mission, Eddystone	269.48	.....	33.00	.....	.....	33.00
St. Mark, Honey Brook	207.53	50.00	50.79	50.00	.....	100.79
St. Martin, Marcus Hook	419.67	.....	200.00	.....	.....	200.00
St. Martin, Radnor	4,011.97	4,011.97	4,031.97	1,004.77	248.62	5,285.36
St. Mary, Ardmore	7,074.58	8,500.00	7,654.95	389.23	477.91	8,522.09
St. Mary Mission, Chester	252.19	50.00	6.60	15.00	2.92	24.52
St. Mary, Warwick	132.72	60.00	60.00	15.00	.....	75.00
St. Mary Memorial, Wayne	4,098.22	4,098.22	4,144.49	370.00	586.33	5,100.82
St. Michael, Yeadon (included under St. Mark's, Phila.)	.....	.....	.....	.....	.....	.....
St. Paul, Chester	4,691.34	4,691.34	4,700.00	177.03	.....	4,877.03
St. Paul, West Whiteland	1,363.38	1,500.00	1,700.00	56.00	25.00	1,781.00
St. Peter, Great Valley	54.16	100.00	100.00	.....	.....	100.00
St. Stephen, Clifton Heights	384.42	200.00	139.11	2.65	.....	141.76
St. Stephen, Norwood	432.63	.....	235.59	13.01	.....	248.60
Trinity, Coatesville	1,548.72	750.00	268.27	.....	.....	268.27
Trinity Mission, Collingdale	488.56	200.00	63.85	.....	17.37	81.22
Trinity, Swarthmore	1,932.38	800.00	520.35	.....	28.56	548.91
CHESTER CONVOCATION TOTALS	$75,830.73	$66,161.27	$64,057.92	$8,627.20	$3,585.60	$76,270.72
Germantown Convocation						
All Saints, Crescentville	$1,437.00	$250.00	$231.68	.....	$1.71	$233.39
All Saints Chapel, Fallsington	114.40	30.00	30.01	.....	.....	30.01
All Saints, Torresdale	1,885.26	1,500.00	1,525.00	$25.00	162.09	1,712.09
Ascension Mission, Rhawnhurst	248.92	50.00	53.25	.....	.....	53.25
Calvary, Germantown	6,376.55	4,600.00	4,416.44	370.00	117.35	4,903.79
Christ, Eddington	509.11	150.00	81.84	.....	.....	81.84
Christ Church and St. Michael's, Germantown	5,467.46	5,606.00	4,797.61	87.53	171.33	5,056.47
Emmanuel, Holmesburg	1,130.02	500.00	603.97	16.92	.....	620.89
Emmanuel Mission, Quakertown	105.78	120.00	169.74	14.50	.....	184.24
Epiphany, Germantown	2,247.91	1,400.00	1,500.64	44.10	147.64	1,692.38
Good Shepherd, Germantown	3,417.31	1,400.00	1,763.00	177.40	6.00	1,946.40
Grace, Hulmeville	214.08	150.00	174.42	25.00	6.89	206.31

1933

Parish or Mission	Quota	Parish or Mission Expectation	Payments on Quota Normal Givings	Diocesan Contributors' Fund, Including Whitsunday Offering (Not on Quota)	Specials	Total
Germantown Convocation (Cont.)						
Grace, Mt. Airy	$4,432.12	$3,000.00	$3,246.04	$54.25	$89.97	$3,390.26
Holy Innocents, Tacony	1,080.00	.....	182.24	.....	.....	182.24
House of Prayer, Branchtown	643.66	250.00	388.62	6.55	.42	395.59
Incarnation Mission, Morrisville	443.99	.....	67.06	2.00	6.49	75.55
Messiah, Philadelphia	97.40	97.40	183.53	7.30	.....	190.83
Redeemer, Andalusia	630.33	200.00	142.92	42.05	6.80	191.77
Resurrection, Mayfair	1,022.88	250.00	38.02	.....	.....	38.02
St. Alban, Olney	1,180.81	300.00	332.00	.....	100.00	432.00
St. Alban, Roxborough	827.10	100.00	100.46	.....	1.00	101.46
St. Andrew Mission, Somerton	158.62	158.62	83.72	6.75	.....	90.47
St. Andrew, Yardley	373.23	373.00	196.83	13.83	1.00	211.66
St. Barnabas Mission, Germantown	937.07	200.00	56.00	.....	.....	56.00
St. Bartholomew, Wissinoming	1,196.50	100.00	124.00	9.75	.....	133.75
St. David, Manayunk	1,864.19	500.00	187.25	.....	11.88	199.13
St. Gabriel Mission, Feltonville	726.94	726.94	814.29	16.90	5.03	836.22
St. James, Bristol	1,257.22	350.00	321.99	.....	.....	321.99
St. James Mission, Langhorne	269.01	200.00	190.00	.....	.....	190.00
St. John Baptist, Germantown	853.81	300.00	83.05	5.00	14.00	102.05
St. Luke, Bustleton	875.78	250.00	89.95	7.85	.....	97.80
St. Luke, Germantown	7,412.53	7,500.00	7,640.00	825.00	1,272.79	9,737.79
St. Luke, Newtown	738.58	250.00	206.26	.....	21.05	227.31
St. Mark, Frankford	4,127.04	1,700.00	1,765.15	50.00	54.81	1,869.96
St. Martin, Oak Lane	2,210.40	800.00	265.93	25.00	1.00	291.93
St. Martin-in-the-Fields, Chestnut Hill	5,817.29	20,000.00	20,565.35	29,070.23	7,552.96	57,188.54
St. Mary Mission, Manayunk (Polish)	45.97	25.00	25.00	.....	.....	25.00
St. Paul, Chestnut Hill	12,565.37	26,000.00	26,137.00	553.79	1,942.25	28,633.04
St. Paul, Doylestown	1,254.36	500.00	536.00	3.00	27.60	566.60
St. Paul Mission, Edgely	58.75	.....	8.46	.....	.....	8.46
St. Peter, Germantown	4,928.15	4,928.15	3,746.19	187.17	37.75	3,971.11
St. Philip Mission, New Hope	91.82	75.00	78.50	.....	3.00	81.50
St. Stephen, Bridesburg	766.24	100.00	71.50	10.00	.....	81.50
St. Stephen, Wissahickon	595.73	225.00	.....	.....	.....	.....
St. Timothy, Roxborough	2,709.22	1,200.00	1,243.73	10.00	10.00	1,263.73
St. Wilfred Mission, Dolington	13.99	15.00	21.00	.....	.....	21.00
Trinity, Buckingham	247.66	100.00	66.10	.....	.....	66.10
Trinity Church, Oxford	1,524.17	542.00	699.94	19.32	4.00	723.26
Trinity Mission, Solebury	97.08	50.00	51.78	.....	.....	51.78
Zion, Philadelphia	1,754.09	1,300.00	1,306.72	361.05	56.59	1,724.36
Holy Nativity, Wrightstown	.....	.....	25.65	.....	.....	25.65
GERMANTOWN CONVOCATION TOTALS	$88,982.90	$88,422.11	$86,635.83	$32,047.24	$11,833.40	$130,516.47

Norristown Convocation						
Advent Mission, Hatboro	$329.17	$329.17	$329.17	$10.90	$6.32	$346.39
All Hallows, Wyncote	2,183.56	1,250.00	1,250.00	30.55	27.78	1,308.33
All Saints, Norristown	1,268.63	500.00	400.00	.....	5.00	405.00
Calvary, Conshohocken	2,726.02	3,200.00	3,101.67	315.21	60.75	3,477.63
Christ, Pottstown	1,379.95	300.00	65.47	.....	40.00	105.47
Christ, Upper Merion (Bridgeport)	1,613.74	800.00	800.00	11.50	12.20	823.70
Epiphany Mission, Royersford	226.20	.....	.....	.....	7.68	7.68
Holy Nativity, Rockledge	1,865.40	.....	457.17	.....	.....	457.17
Holy Trinity Mission, Conshohocken	76.00	25.00	25.00	.....	.....	25.00
Holy Trinity Mission, Lansdale	336.62	360.00	380.60	18.95	1.40	400.95
Huntingdon Valley Chapel, Meadowbrook	832.53	1,500.00	1,500.00	825.00	20.00	2,345.00
Messiah, Gwynedd	1,911.94	1,500.00	1,620.19	54.00	190.70	1,864.89
Our Saviour, Jenkintown	4,460.66	.....	2,457.54	61.65	50.00	2,569.19
St. Aidan Chapel, Cheltenham	607.41	150.00	180.00	.....	23.80	203.80
St. Anne Mission, Willow Grove	162.48	200.00	200.00	.....	5.64	205.64
St. Augustine Chapel, Norristown	.....	.....	6.16	.....	.....	6.16
St. James, Perkiomen (Evansburg)	335.71	150.00	150.00	9.71	.....	159.71
St. John, Norristown	3,382.11	3,382.11	3,392.11	145.59	56.13	3,593.83
St. Paul, Elkins Park	7,219.89	.....	2,000.20	.....	64.15	2,064.35
St. Paul, Oaks	523.23	175.00	150.00	7.75	2.50	160.25
St. Peter, Weldon, and St. Peter Chapel, Glenside	1,641.01	600.00	612.00	125.00	80.00	817.00
St. Peter, Phoenixville	2,083.52	.....	544.00	5.00	.....	549.00
St. Thomas, Whitemarsh	4,207.67	4,207.67	5,388.61	1,167.55	1,120.05	7,676.21
Trinity Memorial, Ambler	1,093.67	.....	29.00	.....	1.76	30.76
Trinity Mission, Gulph Mills	96.70	26.00	26.00	.....	1.00	27.00
Washington Memorial Chapel, Valley Forge	2,857.43	.....	50.48	.....	20.40	70.88
NORRISTOWN CONVOCATION TOTALS	$43,421.25	$18,654.95	$25,115.37	$2,788.36	$1,797.26	$29,700.99

1933

Parish or Mission	Quota	Parish or Mission Expectation	Payments on Quota Normal Givings	Diocesan Contributors' Fund, Including Whitsunday Offering (Not on Quota)	Specials	Total
North Philadelphia Convocation						
Advent (Polish) Mission, Philadelphia	$78.21	.....	$25.00	.....	.....	$25.00
Advocate, Philadelphia	3,065.85	$1,200.00	1,258.73	$1.00	$10.00	1,269.73
All Souls Mission, Philadelphia	351.55	132.00	142.00	.....	.....	142.00
Annunciation, Philadelphia	1,045.45	.....	57.65	.....	10.00	67.65
Christ, Franklinville	1,267.90	.....	.....	.....	.....	.....
Christ, Philadelphia	7,686.29	5,300.00	5,340.00	1,335.55	1,224.44	7,899.99
Covenant, Philadelphia	1,085.12	.....	62.00	.....	.....	62.00
Emmanuel, Kensington	631.24	.....	13.50	.....	.....	13.50
Good Shepherd, Kensington	1,006.45	.....	370.71	10.00	.....	380.71
Holy Redeemer Mission (Polish), Philadelphia	163.34	.....	25.00	.....	.....	25.00
Incarnation, Philadelphia	2,276.77	600.00	621.00	28.00	11.00	660.00
Redeemer Chapel, Seamen's Mission, Philadelphia	.....	.....	32.00	25.00	.....	57.00
Resurrection, Philadelphia	2,867.63	2,000.00	2,083.50	146.00	123.19	2,352.69
St. Ambrose Mission, Philadelphia	1,075.59	500.00	501.13	.....	17.00	518.13
St. Augustine Mission, Philadelphia	456.85	100.00	54.16	10.00	.....	64.16
St. Barnabas, Kensington	771.90	.....	100.00	.....	.....	100.00
St. Bartholomew, Philadelphia	571.00	.....	46.38	.....	1.30	47.68
St. Clement, Philadelphia	7,302.78	5,000.00	3,543.41	275.00	268.24	4,086.65
St. Christopher Mission, Philadelphia	141.56	.....	7.00	15.00	.....	22.00
St. George Mission, Richmond	734.14	.....	162.88	10.00	.....	172.88
St. George Mission, Venango	409.24	100.00	159.53	10.00	42.22	211.75
St. James, Philadelphia	21,177.99	.....	1,781.04	85.00	1,149.17	3,015.21
St. James the Less, Philadelphia	3,160.49	800.00	818.32	50.00	70.00	938.32
St. John Chrysostom, Philadelphia	636.03	.....	.....	.....	.....	.....
St. John Free, Philadelphia	2,037.59	.....	233.00	2.00	7.00	242.00
St. John, Northern Liberties	3.07	.....	5.00	.....	.....	5.00
St. Jude and the Nativity, Philadelphia	1,855.17	.....	164.28	.....	.....	164.28
St. Luke, Kensington	1,584.67	300.00	103.00	.....	.....	103.00
St. Mary of the Annunciation Mission, Philadelphia	134.20	.....	30.00	.....	.....	30.00
St. Matthew, Francisville	3,164.91	3,164.91	2,425.84	64.43	24.25	2,514.52
St. Matthias, Philadelphia	2,533.51	1,800.00	1,662.51	.....	40.00	1,702.51
St. Nathanael, Philadelphia	1,491.81	500.00	345.65	.....	.85	346.50
St. Paul, Aramingo	1,444.84	.....	199.91	.....	6.00	205.91
St. Simeon, Philadelphia	2,540.20	750.00	590.50	30.00	42.01	662.51
*St. Stephen, Philadelphia	12,891.67	4,000.00	5,010.67	2,087.60	120.00	7,218.27
North Philadelphia Convocation Totals	$87,645.01	$26,246.91	$27,975.30	$4,184.58	$3,166.67	$35,326.55
South Philadelphia Convocation						
All Saints, Moyamensing	$1,583.33	$1,583.33	$1,583.33	$1,040.00	$49.25	$2,672.58
Crucifixion, Philadelphia	1,423.56	200.00	203.41	6.25	.....	209.66
Gloria Dei, Philadelphia	2,530.05	1,200.00	1,099.69	.....	.....	1,099.69
Holy Apostles, Philadelphia	7,674.51	5,000.00	5,601.66	145.00	130.00	5,816.66
Holy Comforter Memorial Chapel, Philadelphia	1,714.77	600.00	600.76	.....	10.00	610.76
Holy Communion Chapel, Philadelphia	2,812.21	500.00	508.65	.....	1.00	509.65
Holy Spirit Mission, Philadelphia	14.96	.....	10.00	.....	.....	10.00
Holy Trinity, Philadelphia	13,978.52	10,000.00	10,340.24	942.09	610.76	11,893.09
Holy Trinity Memorial Chapel, Philadelphia	5,296.37	1,200.00	1,200.02	10.12	.....	1,210.14
Phillips Brooks Memorial Chapel, Philadelphia	2,618.84	400.00	342.09	20.00	.....	362.09
Prince of Peace Chapel, Philadelphia	3,464.89	1,200.00	1,012.97	10.00	21.76	1,044.73
St. Elizabeth and L'Emmanuello, Philadelphia	475.97	150.00	22.00	10.00	.....	32.00
St. John the Evangelist, Philadelphia	700.59	900.00	1,000.00	.....	.....	1,000.00
St. Luke and The Epiphany, Philadelphia	10,004.01	.....	2,510.06	245.00	73.50	2,828.56
St. Mark (includes St. Mary's Chapel and St. Michael's, Yeadon)	13,627.37	10,000.00	11,893.45	431.00	5,858.25	18,182.70
St. Mary Pro-Cathedral, Philadelphia	232.60	.....	147.25	55.00	12.50	214.75
St. Paul Memorial, Philadelphia	1,792.75	200.00	121.45	8.46	.....	129.91
St. Peter, Philadelphia	7,143.49	7,143.49	7,143.49	860.00	1,724.96	9,728.45
Saint Sauveur, Philadelphia	323.31	.....	.....	.....	.....	.....
St. Simon the Cyrenian Chapel, Philadelphia	1,905.56	400.00	418.70	.....	7.00	425.70
St. Thomas, Philadelphia	471.67	.....	128.50	4.00	24.00	156.50
Transfiguration Mission, Philadelphia	16.96	100.00	100.00	.....	.....	100.00
South Philadelphia Convocation Totals	$79,806.29	$40,776.82	$45,987.72	$3,786.92	$8,522.98	$58,297.62

* Contributed $5.00 to the Advance Work Fund.

1933

Parish or Mission	Quota	Parish or Mission Expectation	Payments on Quota Normal Givings	Diocesan Contributors' Fund, Including Whitsunday Offering (Not on Quota)	Specials	Total
West Philadelphia Convocation						
Atonement, Philadelphia	$2,717.96	$2,000.00	$2,000.00	$25.00	$73.15	$2,098.15
Calvary, Northern Liberties	1,205.29	125.00	136.85	.....	.....	136.85
Christ Church, Hospital Chapel, Philadelphia	.....	.....	205.66	.....	.....	205.66
Epiphany, Sherwood	3,510.20	3,926.80	3,193.14	.....	6.40	3,199.54
Grace, Philadelphia	2,283.56	200.00	213.50	5.80	1.50	220.80
Mediator Chapel, Philadelphia	7,591.95	4,000.00	4,132.26	221.48	366.08	4,719.82
Merciful Saviour Chapel, Philadelphia	.....	.....	86.43	.....	.....	86.43
Redemption, Philadelphia	2,118.60	1,000.00	166.96	.....	.....	166.96
St. Andrew, Philadelphia	.....	.....	.....	.....	.....	.....
St. Andrew, West Philadelphia	2,364.90	600.00	388.27	.....	15.45	403.72
St. Barnabas, Haddington	1,462.35	1,000.00	912.23	.....	18.22	930.45
St. Cyprian Mission, Elmwood	39.00	24.00	32.95	5.00	.....	37.95
St. Francis of Assisi, Philadelphia	2.35	.....	30.00	.....	.....	30.00
St. George, West Philadelphia	1,011.75	400.00	410.00	12.20	.....	422.20
St. James, Hestonville	1,207.29	200.00	200.00	.....	1.79	201.79
St. James, Kingsessing	1,666.15	300.00	258.50	.....	.....	258.50
St. John the Divine, Philadelphia	581.50	.....	.....	.....	.....	.....
St. Mary, Hamilton Village	2,967.18	650.00	329.03	5.00	11.66	345.69
St. Michael and All Angels Chapel, Philadelphia	365.38	.....	30.91	.....	7.00	37.91
St. Monica Mission, Philadelphia	407.76	75.00	75.00	12.00	.....	87.00
St. Paul, Overbrook	9,112.60	4,000.00	4,060.13	125.89	130.00	4,316.02
St. Philip, Philadelphia	2,639.46	1,000.00	1,019.00	393.59	677.00	2,089.59
St. Titus, Elmwood	256.45	100.00	122.82	.....	.....	122.82
The Saviour, West Philadelphia	9,383.80	3,000.00	1,120.43	172.33	12.00	1,304.76
West Philadelphia Convocation Totals	$52,895.48	$22,600.80	$19,124.07	$978.29	$1,320.25	$21,422.61

SUMMARY

1933

Convocation	Quota	Parish or Mission Expectation	Payments on Quota Normal Givings	Diocesan Contributors' Fund, Including Whitsunday Offering (Not on Quota)	Specials	Total
Chester	$75,830.73	$66,161.27	$64,057.92	$8,627.20	$3,585.60	$76,270.72
Germantown	88,982.90	88,422.11	86,635.83	32,047.24	11,833.40	130,516.47
Norristown	43,421.25	18,654.95	25,115.37	2,788.36	1,797.26	29,700.99
North Philadelphia	87,645.01	26,246.91	27,975.30	4,184.58	3,166.67	35,326.55
South Philadelphia	79,806.29	40,776.82	45,987.72	3,786.92	8,522.98	58,297.62
West Philadelphia	52,895.48	22,600.80	19,124.07	978.29	1,320.25	21,422.61
Miscellaneous	1,577.10	5,000.00	5,715.48	6,221.56	10,300.74	22,237.78
Totals	$430,158.76	$267,862.86	$274,611.69	$58,634.15	$40,526.90	$373,772.74

Remarks:

Contributions from sources other than Parishes and Missions and reflected in "miscellaneous" are as follows:

From:

Old Ladies' Home, for General Missions	$3.00	
Home for the Indigent, for General Missions	3.00	
County Jail, for General Missions	1.00	
		$7.00

From:

Hebrew Christian Synagogue Lenten Offering	$20.00
Church Home for Children, Lenten Offering	5.15
St. John's House Lenten Offering	15.85
All Souls Chapel Philadelphia General Hospital Lenten Offering	22.11
House of the Holy Child, for China	3.00
Home for Consumptives Thanksgiving Day Offering	6.00
Episcopal Hospital Chapel Thanksgiving Day Offering	30.00
Contribution from Chadds Ford Thanksgiving Day Offering	4.00
Total	$113.11

Treasurer's Office
Church House
February 1, 1934

The Woman's Auxiliary Department

Edited by MARY B. SPAHR

The United Thank Offering

Once more a Spring Collection of the United Thank Offering falls due. On Thursday, May 3, all parish treasurers and other women of the Diocese are urged to attend the Presentation Service at St. Clement's Church at 20th and Cherry Streets. This service is most inspiring, as all of us know who have ever taken part in one. Though it occurs annually we seem to go forth from it with renewed zeal and a deeper appreciation of what our United Thank Offering really means. We realize more fully at this service the "united" quality of the Offering, with the great congregation around us of women from all over the Diocese who love it as much as we do ourselves. We realize its unique quality of thankfulness when we join in the prayer and praise.

This year the Presentation Service will be the last one before the General Convention which meets in Atlantic City in October. Though we always try not to think of the Offering in terms of actual cash we cannot help but realize what a shrinkage of this cash may mean. It means the curtailment of just that much work in the mission field. We are about $18,000 behind the amount we had at this time in the last triennium. The best way to overcome this shortage is by interesting more women in the Offering. Many of us cannot give more than we already do, but more of us can give something. The task of increasing the Offering can never stop until every woman communicant of the Church has a part in it.

It is not easy in these days to make offerings of money. On all sides we are reminded of what the lack of money means. But if we have ever had a part in the Offering we can never bear to be left out of it again. It becomes part of our lives. There is always something for which we can be thankful; for the everyday blessings of food and shelter, for the lack of strain and worry or the relief from them, for good friends, for pleasures, for all the countless things that go to make up the joyous side of life. And added to this very real joy that the United Thank Offering brings to us is the knowledge of what it does after it leaves our hands. When it is turned over to the National Council it is used for the support of nearly two hundred women in the mission field. It not only supports them while they are at their work, but trains them for that work, and sends them to its distant goal. It brings them home again for rest and refreshment on their furloughs, it takes care of them when they are sick or disabled, and pensions them in their old age. It is perfectly complete and thorough, and these women workers can depend on it absolutely. They depend on our offering and they depend on us. We cannot all go to the mission field, but we can stand behind those who go in our stead. The more fimly we stand behind them the better work they can do.

How many of us realize that by taking part in the United Thank Offering we considerably lessen our parish quotas? Through the Offering presented triennially at the General Convention (which at the last two Conventions has been over $1,000,000) the National Council has roughly $350,000 annually which it can use for work in the mission field. Without this sum the Dioceses would have to be asked for its equivalent or the work of these women missionaries could not go on.

The Thank Offering not only supports women missionaries but it builds new buildings in the mission field. During this triennium some of the Offering will be the means of completing fourteen buildings. These are needed parts of hospitals, schools and social service centers, and sometimes small churches or chapels. All of them are part of the Advance Work Program.

And so we see what great things grow out of our small gifts. The Offering is made up almost entirely of small gifts from anonymous givers. There are very few large cheques. No one is *asked* to give to the Offering. The opportunity is there and every woman of the Church is privileged to avail herself of the opportunity. It is an Offering made by women for women and each one takes pride in her share in it.

The Diocese of the Arctic stretches right across the northern part of Canada from Yukon to Hudson Bay, bordered on the north by the North Pole. There are about 10,000 Eskimos, white people and Indians in the area.

The Diocese of Missouri is relinquishing the salary of a U. T. O. worker and expects no further aid from the National Council.

The Diocese of Maine has relinquished its salary from the U. T. O. and thus ceases to be a Diocese aided by the National Council; the Diocese of Colorado is relinquishing National Council aid with the beginning of 1934; and the Province of the Northwest is assuming the support of its missionary to the Deaf.

Woman's Auxiliary social service at St. Stephen's Church, Olean, New York, lately took the form of presenting a cow to St. Barnabas Convalescent Home at Gibsonia, Pa. Learning that the Home was much in need of a larger supply of milk and cream for its family of nearly a hundred invalids, the Auxiliary made this practical gift.

Blue Prints Prove Valued Aids in Lenten Mission Classes Study of "Christ and the Modern World"

By Margaret E. Bullitt

Our subject this year may easily lead to surprise and misunderstanding. How is it Mission Study and why Labor, Communism, Trends towards Paganism and Internationalism?

"*Christ* and the Modern World!" Please every one remember we intend to put Christ first; Christ must govern our thoughts on every subject and be the end of all our teaching in our Mission Study courses. But though some of us are trained teachers and all are earnest Christians, we have not had the training equal to that of the clergy and can only give our leisure to preparing for our classes. Some of us are teaching these subjects for the first time and statistics and sidelights may lead us away from our best presentation of Christ. Do understand!

And how is this Missions? We hope to show that all which concerns the people at home in the U. S. A. applies also to all in whom we are interested all over the world. The uplifting of mankind, the mission of the Church. Christ, our ideal in all we and all mankind "think or do or say."

Our slogan this year "Some form of Mission Study in every Parish or Mission in the Diocese!" Every Auxiliary woman can at least read "Christ and the Modern World," to be had at the Woman's Auxiliary Rooms, 202 So. 19th street, for 25 cents, or if she cannot afford to buy this anyone may borrow a copy. Just send in a postal with your address.

The Epiphany Classes conducted by six new Leaders were very well attended and now about 30 Leaders are starting their classes in every direction in the Diocese. At the last Normal Class as the Bishop could not be present, the Rev. Howard R. Weir had the Intercessions and gave an earnest charge to the Leaders—to find Christ and help all to know Him.

On Wednesday, March 28, at 2 P. M., the Leaders will meet to report on their classes and suggest changes or improvements for another year. The Bishop will come at 3 o'clock to give us encouragement and advice. The "Get-Together" meeting of the Study Classes will be April 9, at 8 P. M., in Holy Trinity Parish House.

Last year an architect suggested to Leaders having blue prints made of our charts, so this year a number have been printed to assist the eye as well as the ear to accentuate the topics. The subjects of sessions and the blue prints relating thereto follow:

I. The Call to Discipleship—the Cross.

Blue Print 1. "Sacrificial living in the power of Christ is intended to be the standard of life as well as the center of theology."

II. Labor and Industry.

(A) Blue Print 2. "Covetousness, Greed and Selfishness of those claiming to be Christians are largely responsible for the economic conditions of the world today. The depression is man-made and can be changed by man. Christianity can change human nature. Christ came to create new spirit in man."

(B) Blue Print 3. Movements towards Christian Socialism in the Church.

This shows each of the various movements from the year 1884.

(C) Blue Print 4. Social Service Agencies and Institutions.

This print shows a list of more than a score including each of those in the Diocese of Pennsylvania.

III. Communism.

Blue Print 5. "The main difference between Communism as practised in Russia and especially in China, and Christianity is, that the former seeks to bring about the Brotherhood of man by class war, hate and revolution, while Christianity seeks to bring man into Brotherhood by love and sharing privileges."

IV. Trends Toward Paganism.

Blue Print 6. "Materialism denies the Spiritual nature of man and Spiritual Value of the Universe.

"Humanism is a religion with a personal God left out and a devotion to ideals taking its place.

"Secularism; belief God not necessary for modern life; comfort and pleasure are the only things which matter."

V. Nationalism.

Blue Print 7. "For no one is so senseless as to choose of his own will War rather than Peace, since in Peace the Sons bury their Fathers, but in War the Fathers bury their sons.—Croesus."

VI. The Road Ahead.

"The Leadership of Christ can provide this Modern World in the Americas, Europe, Asia and Africa, the power to bring life back to a realization of Spiritual values and make it capable of a grandeur and nobility equal to its power.

"This hope must be communicated by those who possess it to a world rapidly surrendering it and it must be communicated quickly and without pause."

AUXILIARIES OF DIOCESE DO OUTSTANDING SERVICE IN SEWING FOR RED CROSS

When the President of the United States called on the women of the nation, through the Red Cross, to make government cotton into garments for the needy, Mrs. George Woodward pledge the assistance of our Diocesan Auxiliaries in answer to this great national undertaking. Now as this issue of The Church News goes to press the Red Cross withdraws its appeal. It therefore seems appropriate that some report of what the Auxiliaries accomplished as their answer to the appeal should be made at this time.

The response from the parishes and missions was splendid, 78 sharing in this work. To a certain extent the cut garments have been used as the medium of work for the Unemployment Relief Committee. This was of particular help through the past summer. These unemployed women completed the greatest number of garments (18,638 in all). Some Auxiliary members have shared in this work by paying the Unemployment Committee for the making of Red Cross garments.

The total figure for the Diocese November 1, 1932, to March 1, 1934 (16 months), is 27,627. An analysis of this shows: 4,279 shirts and suits; 2,602 dresses; 5,266 underwear; 15,480 infants' wear. This exceeds by many thousands the work of any other organization or group. Mrs. Thos. Potter, Jr., Chairman of the Production Committee of the Southeastern Pennsylvania Chapter of the Red Cross, has sent the following message of thanks:

"Permit me to express, both for myself and the Red Cross Production Committee, our deep appreciation of the fine coöperation you have given us in the past year's relief work. No other one group has completed anything like the number of garments the Church House group has returned finished to us, and the work has all been well done."

(*Continued on next page*)

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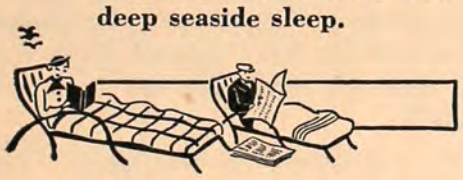

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The Auxiliary has thus made for itself an enviable record and should take satisfaction in having shared so willingly and so heartily in this great civic effort.

This report would not be complete without mention of the late Mrs. Louis R. Benedict, whose assistance through the early and difficult weeks helped to launch the work. She gave unstintedly of her time and her strength, working with the Red Cross Production Committee at its headquarters. She was thus enabled to bring helpful suggestions to the Church House, and instructed many in the intricacies of garment construction and spent her holidays making models that the work of others might be easier.

A. D. DICKSON.

COMMITTEE MEETINGS

March 7: Diocesan Committee, Holy Trinity Parish House, 10.30 A. M.; subject, "The Episcopal Hospital"; speakers, Rev. N. B. Groton and Mrs. Pratt.

March 7: Committee on Colored Missions, Church House, 10.30 A. M.; subject to be announced later.

March 14: Domestic Committee, Church House, 10.30 A. M.; speaker, Deaconess Maria P. Williams, of Dante, Virginia.

March 21: Foreign Committee, Church House, 10.30 A. M.; Devotional Service.

March 28: Indian Hope Association, Church House, 10.30 A. M.; speaker to be announced later.

JUNIOR AUXILIARY

Twelve Junior Auxiliary group meetings in the different Convocations as well as our Executive Board meeting, were addressed by Miss Sallie Deane, Chairman of Junior Work in the Third Province, during her visit to this Diocese from January 29 to February 15. Miss Deane has been a tremendous inspiration to us all. She has made the Church's work and woman's work in it very real and thrilling. It is hoped that many parishes will want to form Junior Woman's Auxiliary groups after hearing Miss Deane's message: "The Woman's Auxiliary is an intelligent working force for the establishment of the Kingdom of God."

T. F. THOMAS, *Secretary.*

LEAGUE FOR ISOLATED

The Program and The Call to Prayer were sent with a personal letter to 575 Intercessors for the World Day of Prayer, February 16. I wish we might know that there were an equal number of able-bodied members of our Church on their knees in our parishes on that day, asking God to show them His way to peace.

The next meeting of the Committee will be held Wednesday, March 7, in Room 12 of the Church House, at 2 o'clock, when plans will be made for Easter.

If anyone has a small rug or piece of carpet about three yards by 2 yards or some smaller ones to give away, will they let me know. They need not be new, but they must be nice. An arthritis patient is suffering keenly for the lack of one.

LETITIA GLENN BIDDLE.

EPISCOPAL CHURCH DAY DURING WEEK FOR BLIND

The Seventh Annual Educational Week for the Blind will be held this month and, following the usual custom, the opening day, Monday, March 5, will be known as Episcopal Church Day. The committee representing the Church is looking forward to having at least 100 of its members at the luncheon on the opening day. The exhibit will be on the fifth floor of Gimbel Bros. store. Luncheon will be served from 12 to 2 for 40 cents. Come and bring others and take time to observe the interesting work done by our resourceful blind friends.

Remember our slogan—"1000 for lunch."

MRS. FREDERICK S. FOX,
Chairman.

CHURCH PERIODICAL CLUB

The Church Periodical Club is already looking forward, with intense interest, to the forthcoming General Convention at Atlantic City in October, and wishes that every church and mission in the Diocese would have a Church Periodical Club branch, so that we might be one hundred per cent. So far this year, two new branches are being formed.

Good reading matter is very often as essential in the mission field as food and clothing. The C. P. C. has suffered a loss in the recent death of Miss Harriet E. Townsend, Secretary for Holy Trinity Church, West Chester. Since girlhood she had been a devoted worker in the Church and Sunday School, and, for over twenty years, had been their Secretary for the C. P. C., in which office she was most untiring in her efforts, and, although in her eighty-eighth year, was keenly active, keeping in close touch with all her recipients.

Her loyal Christian character, as well as a sweet and lovable disposition, has set an example and left a memory never to be forgotten by all who knew her.

MARY M. H. ONYX,
Assistant Director.

NEEDS OF MISSIONARY WORK AMONG COLORED PEOPLE IS PRESENTED

In a report submitted at the January meeting of the Diocesan Department of Christian Social Service and Institutions it was recommended that a more aggressive missionary work be undertaken on behalf of the ever-increasing colored population of Philadelphia.

The report, presented by the Rev. E. Sydnor Thomas, Chairman of the Committee on Colored Work in the Diocese, asked that consideration be given to the reorganization of the once effective and most helpful "League for Colored Work," with membership consisting of persons interested in this particular work from each of the six Convocations. A similar League, it was said by Mr. Thomas, is in existence in the Diocese of Washington. The report also advised the erection of a parish house in connection with some Diocesan Mission where the need is greatest, so as to afford an opportunity for community activities to a group devoid of social and recreational facilities.

Several suggestions were made as to the location of the proposed parish house, the needs of the work at St. Christopher's Mission and St. Augustine's Mission receiving particular attention. On motion it was decided to appoint a committee to confer with the Rev. P. R. Stockman, Dean of the North Philadelphia Convocation. At Dean Stockman's request a committee was also appointed to consider with him the question of financial support for St. John's Neighborhood House.

ANNOUNCEMENT

On April 1, *The Churchman,* oldest religious journal in the United States, will publish its 130th Anniversary Number. This issue, it is announced, will contain an illuminating group of articles by distinguished secular and religious journalists, clergymen and others, dealing with the history of the Episcopal Church and the press for the past 130 years. Clergy or laymen wishing extra copies of this number are asked to place their order not later than March 5.

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Field Worker Named for Girls' Friendly

The Diocesan Council Meeting of the Girls' Friendly Society, held January 31, was divided into two sessions, with supper between, the married members group of Holy Trinity being in charge of the meal. Registration showed 133 members and guests present at the Council. Miss Sallie Deane, representing Province III on the National Board of the Woman's Auxiliary, was a guest of honor, and spoke briefly at the afternoon session.

The appointment of a part-time field worker for the G. F. S. in this Diocese marks a great step forward for the organization. The appointee is Miss Isabelle MacMillan, an associate of St. Stephen's Branch, Philadelphia. By action of the Council, Miss MacMillan will work under the direction of the Committee on Forward Work, and will give intensive training as to programs and organization in newly organized branches, and in older ones which for various reasons may need her help.

At the evening session of the Council, a budget of $1,229 for 1934 was presented by Miss Ethel M. Sudders, Chairman of Finance, and adopted by the Council.

For many years now the G. F. S. in this Diocese has contributed One Hundred Dollars annually to the Scholarship Fund of the White Williams Foundation. The latest recipient of this particular scholarship has just graduated from high school with excellent standing. The gift will be continued for the benefit of another student.

A most interesting report made recently to the Diocesan President by Rev. James C. Gilbert, of Grace Church, Hulmeville, shows the value of a Branch in a small parish and a rural community. In addition to its regular Branch program, this group has found time and energy to raise sufficient money to buy seven tons of coal for the church, to contribute to an Organ Fund, to buy the materials for replastering of the church tower, and to purchase shrubbery for the church lawn, as well as to contribute to the needy in the town. It is interesting to note that several of the money-raising ventures were community in spirit, such as catering for other organizations for Memorial Day and Armistice Day celebrations, giving a supper in another parish, and providing the entertainment for the Community Welfare Fund. All of this was done in addition to meeting the regular diocesan and national dues of the Society —and seems to prove that a *real* G. F. S. Branch, trained in ideals of loyalty and service can be a big asset to any parish.

The first admission Service of the Branch of St. Simon the Cyrenian broke all recent records—forty-seven members and associates were admitted at a beautiful candlelight service. The profession of girls, all in white and wearing blue veils, was most inspiring as they entered the church, following the choir.

The Annual Festival Service will be held Tuesday evening, April 24, at Holy Trinity Church, with the Rector, Rev. Howard R. Weir, as the preacher. The candidates service will be held at Christ Church and St. Michael's, Germantown, on a date to be announced later.

The coming of spring and summer, and the holding of conferences, seem always synonomous in the Friendly calendar. Two are now luring the membership afield—first, the Provincial Conference for all the membership in Province III, to be held at Richmond, Virginia, April 19th to 22nd, and next, a Conference for Senior Members, to be held at the Holiday House, Cape May, N. J., June 16th and 17th.

The Provincial Conference, under the leadership of Mrs. Norman H. Slack, Vice-President for Province III, will offer a stimulating program with the general title of "Pioneers in Today's World." Miss Margaret Smythe, of St. Barnabas, West Philadelphia, and National Chairman for Younger Members, is Chairman of the Program Committee, and the Diocesan President, Mrs. Spiess, who is also Head of Finance for the national society, will lead a discussion group in "Adventuring in Finance for the G. F. S." The entire program in which all dioceses having G. F. S. organization in the Province, will participate, will be published next month.

No meeting in hospitable Virginia would be complete without its social and historical side. A banquet at the John Marshall Hotel will feature one evening, and visits to Yorktown, Williamsburg and Jamestown, as well as a tour of lovely old Richmond itself will open new vistas of church and nation's history to many young eyes.

All details of the conference at Cape May will be given later. It is intended for *all* Senior Members—those who have been members in good standing for five years or more, and not for the Senior Club membership only.

The annual money-raising event for the diocesan organization will be *A Spring Frolic,* to be held at the Germantown Y. W. C. A. building, on Saturday, May 12th, from 3 until 11 P. M. More of this in later issues!

(*Continued from page 179*)

Bonsall has saddened many hearts and increased the burden of responsibility for many workers. It is difficult to express what he was to the Diocese of Pennsylvania, to the Protestant Episcopal Church in the United States, and to the whole city of Philadelphia. He was so modest, unassuming and friendly to all sorts and conditions of men, so far removed from anything like display or self-importance, that it was easy for superficial observers to fail to appreciate his true position, as a trusted counselor, weighty in conference and holding a pivotal position in the administration of many philanthropic organizations, one of the pillars of righteousness and benevolence in civil and ecclesiastical life.

In this Diocese he belonged to the innermost circle, a member of the Standing Committee, of the Executive Council, a Deputy to the General Convention, the Treasurer of the Divinity School, he occupied positions of the highest responsibility. As head of the Brotherhood of St. Andrew in the United States for years our whole Church felt the inspiration of his leadership and the influence of his consistent Christian character.

While he was remarkable for the fidelity of his attendance on the meetings and discharge of the duties of these important posts, they never made him neglect the minor offices of friendship, or the obligations of less prominent positions. He was as faithful to St. Matthew's, where he was Rector's Warden, as he was to the Diocese, where he was for years the Treasurer of the Department of Missions and a member of the Board of the City Mission. He was indeed as remarkable for his accessibility to all men and his helpfulness in little things, as he was for sagacity in counsel and dependability in larger responsibilities.

Greatly did he extend his influence in this community by his cordial and brotherly co-operation with our fellow-Christians in the Philadelphia Federation of Churches and The Young Men's Christian Association. Among the forces making for Christian unity in Philadelphia must be reckoned the example and influence of Edward H. Bonsall.

In a Church of many types of Churchmanship he was able to work with all types. Personally, he was an embodiment of the Protestant Episcopal tradition that created our legislative organization, an inheritor of the Evangelical spirit, with its emphasis on missions and personal piety.

Greatly will he be missed in the deliberations of the Diocese, nowhere more so than in this Executive Council. We extend our sincerest sympathy to his bereaved family and thank God for the example and inspiration of this noble Christian layman.

(Signed)
JOHN E. HILL,
CHAS. E. EDER,
GEORGE B. HAWKS,
Committee.

City Mission

At the stated meeting of the Board of Council of the Philadelphia Protestant Episcopal City Mission, held January 16, 1934, the following Minute was ordered to be spread upon the records of this Society and a copy thereof to be sent to Mrs. Bonsall:

The Board of Council hereby expresses its deep gratitude to Almighty God for the years of service given by Edward H. Bonsall, through the City Mission, to the City of Philadelphia, from April 20, 1903, to December 31, 1933. Mr. Bonsall's personal service was rendered chiefly through the Missionary Committee from 1903 to 1909; and through the Finance Committee from 1909 to 1933, of which Committee he was Chairman from 1915 to the date of his death, acting as Assistant Treasurer from time to time in order to serve the convenience of the Society.

We cannot but feel that Mr. Bonsall's contribution to the Community through the City Mission is inadequately described by any word less significant than the word flawless, both from the standpoint of practical wisdom and of devoted Christian discipleship. We recognize, so far as we are able to pass judgment on a fellowman, that long since he had entered upon Life Eternal and was acquainted with its manner and requirements. In bidding our beloved colleague farewell for a while, we have the full assurance that though we suffer the loss of his sacramental presence, we can, at the same time, rejoice in his nearer and more perfect at-homeness with his Christ and his God.

WM. H. JEFFERYS,
Assistant Secretary,
Board of Council.

Phila. Divinity School

The death of Mr. Bonsall is something far more than a light and passing grief to his associates on the Governing Boards of the Divinity School. His period of service had been unusually long. He was elected an Overseer in 1900. He became a Trustee in 1903, and Treasurer in 1926. Through all these years his interest was keen and unflagging; and no one of us can recall a meeting at which he was not present. His poise and serenity gave special weight to whatever he said in the deliberations of the Boards. The simple sincerity of his personal life as a disciple of Christ, his unfailing kindness, patience and approachableness, endears him not only to us but to an extraordinary number of people in every walk of life. And while we shall miss his counsel, and his activity in our affairs, we shall most of all miss himself: his largeness of heart, his unselfishness, his sheer and positive goodness, his unwavering devotion to the Master he loved.

We express our profound sympathy to the members of his family; and assure them that we, too, loved and honored Edward Horne Bonsall,

GEORGE G. BARTLETT,
PARKER S. WILLIAMS,
JAMES O. MCILHENNY,
Committee.

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St. Matthew's Vestry

The following minute was adopted at a stated meeting of St. Matthew's Vestry, February 6, 1934:

A dauntless leader has joined the Church Triumphant from the Church Militant where we knew Edward H. Bonsall as one who stood in the forefront of the battle.

Without one selfish ambition, his courage for the right and his readiness to make sacrifices for his Lord gave him pre-eminence among his brethren.

A Vestryman for forty-nine years and Rector's Warden for thirty-six years, he was the close personal friend and adviser of every Rector and the guiding spirit of the Vestry.

Though naturally very modest, in the work of the Master he was always aggressive and never afraid to try new things just because they were new. On several occasions he inspired the congregation to turn defeat into victory.

His cheerful and confident spirit was contagious.

He endeared himself to all men, but especially to the members of the Vestry, who shared with him in the work that he loved most.

His influence will continue as long as St. Matthew's Church, Francisville, remains a congregation. His memory is a priceless heritage.

The members of the Vestry extend to Mrs. Bonsall and the family their deepest sympathy.

ABRAHAM M. BEITLER,
HERMAN C. HORN,
THOMAS H. JACKSON,
FREABORN P. COGGESHALL,
JOSEPH W. RANDALL,
Committee.

CHRIST CHURCH HOSPITAL

The Rev. William B. Guion, Chaplain of Christ Church Hospital, reports that the grounds around the home have been improved and beautified by the planting of trees and shrubbery. The Rev. Francis C. Hartshorne conducted on February 16 the first of the special Friday afternoon Lenten services, and February 23 the Rev. Dr. E. M. Jefferys. The preachers for the remaining Friday afternoons are: March 2, the Rev. Dr. Louis C. Washburn; March 9, the Rev. John R. McGrory; March 16, the Rev. A. D. Appleton; March 23, the Rev. Dr. A. E. Clattenberg. The Chaplain will take the Good Friday service. Before Lent the guests of the home were entertained by the Matinee Musical Club, the Players Club and by ladies of the different churches.

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FIRE DAMAGES PARISH HOUSE OF ZION, LOGAN

The parish house of Zion Church, Logan, narrowly escaped destruction on Tuesday, February 13, when flames from an overheated furnace in the cellar ignited the rafters and spread through the building. The Rector, the Rev. Charles H. Long, was the first to discover the fire and turned in an alarm. Splendid service by the fire department checked the flames. It is estimated the damages amounted to about $3,000, fully covered by insurance. The Mite Society of the parish was preparing to give its annual Shrove Tuesday supper that night, and in the emergency the Rev. Heinrich Ulrich, pastor of the United Brethren Church, 12th street and Wyoming avenue, provided accommodations there for the supper. Two years ago when there was a fire in Pastor Ulrich's church, Mr. Long gave the Lutheran people the use of Zion's parish house.

ACCEPTS NEW JERSEY CALL

The Rev. Francis B. Downs, Rector of St. Stephen's Church, Wissahickon, has accepted a call to the rectorship of Christ Church, Riverton, N. J., to take effect after Easter. He will assume his new charge on April 8. Mr. Downs is a graduate of the Philadelphia Divinity School and entered the ministry from the Chapel of the Mediator, West Philadelphia. Following his ordination to the Diaconate in December, 1930, he served for a short time at Holy Apostles and Calvary Church, Germantown, and in June, 1930, while still in Deacon's Orders, took charge of St. Stephen's until after his advancement to the priesthood. In November, 1931, he became Rector.

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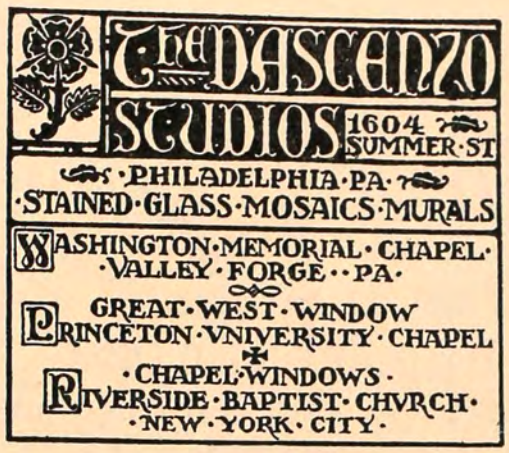

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